THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

CHURCH PRAYERS.

"The prayers of my mother, the Church of England: no other prayers are equal to them."—*Life of Herbert.*

Mother revered! from childhood's hour
Thy prayers to me were dear,
And oft this heart has own'd their power
When poured from lips sincere
Of truth's own messengers, the same
Which martyrs cheer'd amid the flame.

Which holy men of old approved,
Who sought thy ark to save.
Thy praises too by them beloved,
O'er persecution's wave
Breathed forth by swelling voices loud,
Rose heavenward, like an incense cloud.

Ages have pass'd, and ruin crept
O'er many a stately pile,
And storm winds through proud arches swept
And o'er the grass-grown aisle,
Yet still thy holy prayers remain
Time-hallowed—free from earthly stain!

And many a minist'ring servant stands
Among the saints on high,
Who oft hath here with outspread hands,
And meek uplifted eye,
Knelt at thy altars, there to plead
In Jesus' name for sinners' need.

Oh, beaming eyes are quench'd in night,
And voices sweet are hush'd,
On which I've hung with fond delight
When all warm feelings gush'd
Free from the heart in youth's sweet prime,
Ere care and change had come with time.

Those voices cannot reach me now,
The hand of chill decay
Hath touch'd the form, the cheek, the brow,
And all have pass'd away,
Thy prayers were theirs while journeying here,
And faith now dries affection's tear.

Mother, when I in vain through clouds
The bow of promise seek,
When gloom and doubt the future shrouds,
Thy language let me speak.
Leave me not comfortless, O God my King,
But let thy Holy Spirit comfort bring.

Or when the light of heavenly peace
Shines round my pilgrim way,
And He has bid the storm to cease,
Whose word all worlds obey,
Then be thy hallow'd praises mine,
While I adore his love divine.

And when the silent shaft is sped
With true unerring aim,
And friends around my dying bed
Half murmur out my name,
Press the cold hand in agony,
And watch each change, oh, mournfully—

When the dim eye grows lustreless,
And damp is on the brow,
The voice has lost the power to bless,
The knee no more can bow,
Then let God's word like music clear
With thy prayers blended, mother dear,
Be the last earthly sounds my soul shall hear!

J. C.

A Voice from the Dead.—The following discourse is one of a volume of posthumous sermons of Bishop Seabury, prepared by the author for the press, which the editor contemplates at no distant day giving to the public. The immediate cause of its present publication is its bearing on the sixth postulate of the late article in The Churchman, on the Salvability of the Heathen; which is, that "in consequence of the redemption of mankind by Jesus Christ the Holy Spirit is given to all mankind, to be in every human soul the principle of a new and holy life." We have been given to understand (and we have heard it with unfeigned surprise) that it is this postulate which constitutes the gravamen of the charge which has been brought against us of "Pelagianism and a pestiferous perversion of gospel truth." We commend the following discourse therefore to the attentive perusal of our readers, assured, that independently of any weight it may derive from the name of the author, it will carry conviction to every unprejudiced mind, from the clearness and force of its scriptural argument.

It is certainly a singular fact, that within less than three years after the present organization of our Missionary Board and in the yet incipient ardor of the cause of Foreign Missions, the doctrine of the following discourse—(implying that the Heathen may be blessed with the influences of the Holy Spirit)—which had ever before been esteemed sound theology, should not only startle the Church at large, but—if the Episcopal Recorder is good authority—should even be stigmatized by the professors of the General Theological Seminary as "rank Pelagianism and a pestiferous perversion of gospel truth." To say that these two facts stand to each other in the relation of cause and effect, would be perhaps to borrow the logic of some of our opponents as well as their temper. We venture, however, to suggest to the consideration of the bishops and clergy of the Church, and of the intelligent laity who are to participate in the deliberations of the next General Convention, whether, if the cause of Foreign Missions is to be prosecuted, it ought not to be grounded on a distinct recognition of the principles essentially involved in the doctrine of UNIVERSAL REDEMPTION.

THE SONS OF GOD.

As many as are led by the Spirit of God, they are the sons of God.—Rom. viii. 14.

The apostle, in this chapter, points out the different influences and consequences of two opposite principles of action in men—the carnal and the spiritual mind; in other words, the minding of the things of the flesh and the minding of the things of the Spirit. By the former is meant the seeking or attending to the things of the body as the only or principal end of life, and the consequent indulgence of the vicious and malignant passions of the mind, which in a good measure owe their strength to the unrestrained appetites of the body. What is meant by minding the things of the Spirit will, I hope, appear in the following remarks.

The different tendencies of these opposite principles are several times mentioned in the chapter, and always in similar terms. To be carnally minded, saith the apostle, is death; but to be spiritually minded is life and peace, (verse 6.) If ye live after the flesh ye shall die; but if ye, through the Spirit, do mortify the deeds of the body, ye shall live. v. 13.

By *death* in this place cannot be intended the death of the body. That is the common lot of humanity. They who mind the things of the flesh and they who mind the things of the Spirit are equally subject to it.—Death therefore in this and similar places of Scripture must mean that state of misery to which incorrigible sinners shall, by the just judgment of God, be doomed in the world to come.

To this death all men are, by their present nature, liable, because all have sinned against God, who is of purer eyes than to behold iniquity, and who hath declared that he will execute vengeance upon "every soul of man that doeth evil, in the day when he shall judge the secrets of men by Jesus Christ." Rom. ii. 8, 9, 16.

When I say that all men are by their present nature liable to future misery, I intend not to insinuate that men shall be punished in the next world because they were born of a depraved nature in this world. Our birth depends not on our choice, and therefore cannot justly subject us to punishment. Nor would I intimate that men shall in a future world be punished for any guilt besides their own. I have no notion of guilt by imputation. The Judge of the world will do right. As every man shall give account of himself to God, so shall he be punished or rewarded according to his own deeds, and not according to the deeds of another.

But it appears that human nature has tempers and passions in it which could not proceed from a holy and good God; nor do they arise from education or depend on habit, though they may owe much of their strength to them.—They are plainly natural to us: we are born with them: every man has them in a greater or less degree, and they incontestibly prove that the present nature of man is a degenerate nature. We need no other proof of their evil tendency than the uneasiness which follows their indulgence; and we must be weak indeed to suppose that the tempers which make us uneasy in this life can make us happy in the next.

If these tempers did not proceed from God, but owe their origin to the fall of human nature from the state of its first creation, the reason is plain why Christianity, which is the divine plan of the redemption and recovery of human nature from its apostacy, requires us to control and correct them. They are naturally productive of evil to ourselves and to others. They are contrary to the nature of God, and destructive of happiness with him. Of necessity therefore they must be corrected by proper discipline, that their baneful influence may be prevented, or we must remain miserable.

There are also appetites of the body, which, if unrestrained, are as certain sources of misery to us as any of the passions of the mind,—and God hath declared that the unlimited indulgence of them will bring his wrath upon us.

Man then is born of an evil nature, full of tempers, and passions, and appetites, which, if unrestrained, will make him miserable both in this world and the next. Nature hath given him no sufficient powers to correct these passions and tempers, or to ward off their fatal consequences. Reason, it may be said, might do something, and I readily own it does do something, when assisted by education and experience; but left to itself, it only contrives ways and means to gratify the passions the more agreeably.

But take all advantages together, reason, experience, education, human laws—they have never yet been found effectually to answer the end proposed by them. Few, even among those who have the best advantages, govern themselves by reason, but follow rather the impulse of appetite or interest. Education is often perverted and made subservient to those tempers and passions it ought to correct. Experience comes too late to prevent, it would be happy was its influence always in time to reform a wicked life. And human laws can only restrain the outward act—they reach not the heart.

To argue against the utility of reason from the neglect or abuse of it is, I confess, unfair. Allow it then all that its warmest advocates have ever attributed to it. None of them have asserted it to be infallible. Infirmity belongs to man, and where there is infirmity there may be error. If we err what is to restore us?—Suppose reason recover us to a sense of our duty—evil hath been committed by us—the law of God hath been violated—and our conscience reproacheth us. What can deliver us from this miserable state? Can reason remove the evil that hath been done? Can it repair the violation of God's law? Can it restore peace to the troubled mind? Here reason is at a dead stand; and what adds to our misfortune is, it hath left us exposed to the justice of God and under the reproach and condemnation of conscience.

We must therefore seek another guide.—The redemption of the world by Jesus Christ is the only system that promises relief to us.—Let us then see whether that system can make its promises good.

Whatever may have been the original condition of man, in his present state, his appetites and passions are the springs of his actions—the foundation of his happiness as well as the source of his misery. To extinguish them would therefore be a useless and extravagant attempt. To direct them so as to avoid the misery and secure the happiness that may spring from them, will be our reasonable conduct. Christianity informs us that this is not only practicable, but what God requires us to do. How to do it he hath given us laws to direct us. That we may be able to do it, he hath given us his own most holy and powerful Spirit. To secure our obedience he hath annexed rewards to the observance of his laws, and threatened to punish those who disregard them.

As far as we are capable of judging, the happiness arising from the due government of ourselves is coincident with the rewards which God hath annexed to the observance of his laws; and that the unhappiness which follows the unlimited indulgence of appetite and passion, makes that punishment with which the transgressors of God's laws are threatened. In this instance then nature and revelation both speak the same thing. They both declare wretchedness to the wicked and blessedness to the good.

That God will punish incorrigible sinners in another life he hath declared; and it appears that these actions and that mode of life which naturally produce misery, are the very same which God hath threatened to punish. It appears also that he hath promised rewards to that conduct which naturally produceth happiness. Righteousness tendeth to life, its fruit is happiness; while he that pursueth evil pursueth it to his own death. This is the law of our nature and this is the ordinance of our God.

It has been observed that nature hath furnished us with but little assistance to regulate and govern our passions and appetites, with but little ability to fulfil the law of God, that reason and experience are too weak a restraint and that their influence comes too late. We see that people under the influence of passion or appetite reason not, unless it be about the means of gratifying them. We see also that the most exact reasoners often fall the victims of their power.

Notwithstanding therefore God hath provided an atonement for the sins of men, and hath given assurance of pardon of their past offences upon their repentance and faith in the Mediator, yet if left to the mere efforts of their own reason and natural strength, their warmest hopes would be disappointed. Passion and appetite would for ever render their repentance impracticable, and deprive them of the benefit provided for the penitent.

To perfect the plan of redemption which the love of God hath provided for his fallen creatures and make it effectual to their salvation, he hath given them his holy Spirit, to be in them a principle of a new, holy, and heavenly life; a monitor to point out to them the difference between right and wrong, good and evil, and to excite them to pursue the one and avoid the other; a principle of power to enable them to resist the impulse of passion and appetite, to repent of their past sins, and faithfully to obey God for the time to come, that finally they may be made partakers of that eternal life which God hath promised through his Son.

Though the Holy Spirit be in every man, seeing no man is without an inward perception of good and evil; and may therefore in some sense be said to be natural to man; yet we have sufficient authority, both from divine revelation and the reason of the thing, to affirm that he is the gift of God to man—not to this or that particular man exclusively, but to human nature. "Every good gift and every perfect gift is from above and cometh down from the Father of lights." James i. 17. "There is none good but one, that is, God." Matt. xix. 17. God is therefore the author and giver, the source and fountain of every thing that is good.—Whatever therefore there is of goodness, of virtue, of happiness, of blessedness in men, in angels, in any creature, in all nature, it is only so much of the goodness of God manifesting itself in them.

The words of God are the words of power. When he created this world "He spake and it was done; he commanded and it stood fast." Ps. xxxiii. 9. "Let there be light, said God, and there was light." Gen. i. 3. Light instantly burst from the bosom of darkness. To this day the word of God operates and the light continueth to shine obedient to his command. When the unhappy parent of the human race had fallen from the state of his creation, and had entailed ruin and misery on his offspring, the love of God decreed his redemption. "The seed of the woman," said God, "shall bruise the head of the serpent." Gen. iii. 15. And with the word the Holy Spirit of God took possession of human nature to accomplish the gracious purpose.

To this Spirit we owe that moral sense, that quick perception of good and evil, that approbation of virtue and detestation of vice, which are so prevalent in the good, and of which the bad cannot entirely divest themselves. To his influence the world is indebted for all the virtue and goodness that ever appeared in it, either under what is called natural religion, or the explicit declarations of revelation.

For the accomplishment of this work of redemption, in the fulness of time, that is, when all things were prepared according as God saw best, he sent his Son into the world to make atonement for sin, to instruct mankind in the will of God, and give them a more perfect system of laws for the regulation of their conduct; to bind the heart and conscience to the observance of those laws by revealing clearly and fully a future state of retribution; to point out and describe that faith, repentance, and obedience, which God requires, and hath promised to accept through the Mediator, and to set them a perfect example and pattern of virtue and holiness in his own heavenly life.*

Under this perfect dispensation of the will of God the efficacy of the Holy Ghost became manifestly visible in the lives of those who embraced the religion of Jesus. Virtue and holiness pointed them out to the world, and they made as many converts to their religion by the innocency of their lives as by the truth of their doctrines.

This state of Christianity indeed continued not long. The Roman Empire became Christian. Christians were called to manage the intrigues of ambition. A worldly spirit was thereby introduced into the Church. The lusts and passions of Christians were inflamed. Virtue gave way to interest, and religion fell a sacrifice to worldly views.

To account for this degeneracy of Christians, let it be remembered that the influences of the Spirit are inward on the hearts and minds, not outward on the actions of men—that they operate by way of excitement, not by way of constraint.

Probably the opinion that the operations of the Spirit are irresistible hath made men more inattentive to the real influences of the Spirit than any other thing. A man under this belief will never suppose any motions excited in his mind to be from the Spirit of God, be they ever so good, provided he can resist and stifle them. He will also be apt to suppose the impressions on his mind which are violently strong must be from the operation of the Spirit, because he fancies he cannot resist them. On the one hand, he neglects the calm inspirations and internal admonitions of the Spirit of God, exciting him to that which is good, and dissuading him from that which is evil, because he conceives them to be the mere workings of nature; and he conceives them to be the mere workings of nature, because he finds he can resist them, and turn away from them, and refuse to comply with them. Never considering that while he neglects the inward sensibilities of goodness—the holy desires, virtuous purposes, and good wishes that rise and form themselves within him, he in fact neglects the influences of the Spirit of God. On the other hand, continually expecting the irresistible operations of the Spirit, he is apt to mistake the sallies of imagination and the impulse of passion for the motions of the Spirit, merely because they are violent and impetuous.

This doctrine therefore leads directly to enthusiasm. And in truth I have found most of the people of this persuasion with whom I have conversed to be enthusiasts in a greater or less degree. They build much on strange feelings, unaccountable impressions, uncontrollable impulses. They look for the inspirations of the Spirit of holiness in the hurricane of the passions, in the agitation of strong desires, in the raging fire of intemperate zeal, and despise all those who attend to the calm still voice of God, speaking to the soul by his Spirit, and exciting in it holy desires and devout wishes as carnal, unconverted, and graceless persons. Nor does the mischief stop here.

Many people who have not fallen into this error seem to have their judgments perverted by its contagion. They do not indeed suppose the influences of the Spirit to be irresistible, yet they think them to be extraordinary, unaccountable sensations, very different from every thing of which they have had any knowledge or experience. Hence arise those inquiries that are frequently made by well-disposed people, how they shall know when they have the Spirit?—How they shall distinguish his operations from the workings of their own mind? Whereas, did they consider that the Spirit of God is not a distant Being exerting his powers from without, but that he is within them, in the heart and in the soul, and that his influences show themselves in the good dispositions, holy purposes, and benevolent wishes that are there formed; and they would soon perceive that there is no room for such inquiries.

In confirmation of this point, let it be considered that the fruits or effects ascribed to the Spirit are moral qualities, or what we call virtues, benevolence, peaceableness, meekness, faithfulness, temperance. These qualities must be seated in the heart, and thence draw their origin, or they are not virtues at all. The external action, if it proceed not from the good disposition of the heart, hath the appearance of virtue only, not the reality. A man, for instance, gives largely of his substance in relief to the necessitous; but if vanity be the motive, there is no virtue or goodness in it. The Spirit therefore which produceth virtuous effects must have the seat of his operations in the heart from whence only virtuous dispositions and actions can flow.

If therefore you would perceive and distinguish the influences of the Spirit, you must attend to your own hearts, and examine what desires and purposes are formed there. If you wish to cherish and increase the power of God's Spirit in you, you must comply with all the motions of virtue and goodness that stir within you, and strive to bring every holy desire to good effect. Then are you *led by the Spirit of God.*—*Then are you the sons of God.* The objects of his love, the heirs of his promises.

The design of that holy religion, to the profession of which the good providence of God hath called us, is to make mankind better, to correct the evil propensities of their nature, and bring every thing that is good in them to maturity, that they may become capable of happiness with their Creator. This can be done only by having the heavenly tempers and dispositions of God brought forth and growing in you; and nothing can effect this but the operation of the Spirit of God. Therefore are they who are led and governed by the motions and inspirations of the Spirit of God, said to be his sons—sons, not merely by the appointment and adoption of God, but by having the same tempers and dispositions which are in God operating in them by the power of the Holy Ghost, the blessed Spirit of God, according to their several natures and capacities. When this is done they are capable of happiness with God, having escaped, or avoided the corruption that is in the world through lust, and being partakers of the divine nature, through the operation of the Holy Spirit; and are properly and truly the sons of God. 2 Pet. i. 4.

You all know how much the strength of your desires, and passions, and appetites depend on indulgence. Those that are continually checked and controlled grow weaker. Those that are gratified grow stronger. Your duty therefore requires that you watch over the evil propensities of your nature, and that you curb and restrain them; that you attend to every thing that is good in you, and strive to improve and increase it. So shall the evil that is in you decline daily, and that which is good gather strength and grow continually, till you shall delight in all the ways of holiness and become fit inheritors of the kingdom of heaven.

Remember, I beseech you, that every purpose, every desire, every wish that you indulge, works its effect, and lays up for you either happiness or misery. The nature of things is fixed, and you cannot alter it. If you indulge the evil inclinations of your nature, if you live as passion and appetite shall dictate, your enjoyments will all be mixed with disgust, your pleasures made bitter by remorse, your happiest days will be days of vexation, and old age will bring shame and contempt upon you.

I would to God this were the worst! that there was nothing for you to dread in another world. But the baneful influence of vice stops not here; it extends beyond the grave; it reaches into eternity, and there also its only, its certain fruit is misery—misery unalloyed by hope, unmixed by temporal enjoyments.—Misery and eternity conjoined! Dreadful thought! Nature recoils at it—horror attends it, and every consolation is shut out by despair.

There is nothing that can support the heart of man in the hour of death, and enable him to look without dread into eternity but confidence in his God, and nothing can, on solid and reasonable grounds, inspire this confidence but a good life, a life spent in the fear and service of God, and in the true faith of Jesus the Mediator, the propitiation for the sin of the world.

In the hour of death and in the day of judgment have mercy on us, O God, for thy dear Son's sake, Jesus Christ our Lord. Amen.

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* These instructions, this more perfect system of laws, this fuller revelation of the will of God, and of the method of reconciliation to him through the one Mediator, were deposited in the Church: hence, admission into the Church is regeneration; the root, or original of which, is that "principle of a new, holy, and heavenly life," which God provided for all his fallen creatures when the Holy Spirit took possession of human nature to accomplish the gracious purpose. See remarks on our correspondent T. next page.—*Ed. Churchman.*

A RULE WITHOUT AN EXCEPTION.

It is often said that there is no rule without an exception; but there is one rule to which I never knew an exception. I never knew a respectable person that did not behave with decency in a place of public worship.

Virginia Free Press.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—He who sincerely searches for truth, having no selfish end to answer, and no tabernacle to erect for the enshrining of novelties, will take notice of principles rather than expressions, of things rather than words, and of facts rather than consequences. The article you gave your readers the other day on the Salvability of the Heathen, so fully accorded with the views I have ever entertained on this interesting subject, that in the pleasure with which I viewed this edifice of truth, I confess the scaffolding which you employed was rather overlooked. This, however, it seems has been pounced upon by some eagle-eyed discriminator, and with an excathedra fulmination pronounced Pelagianism, nay, very deism itself. Pelagius held that there is no such thing as original sin. I cannot find that you deny this; on the contrary, in your fifth postulate you expressly say, "All mankind died in Adam." Pelagius held that the sinner is by nature, *and independently of the aid of the Holy Spirit,* in full possession of all the powers necessary to a compliance with the commands of God. On the contrary, you say in your sixth postulate, that the Holy Spirit is given to all mankind to be in every human soul the principle of a new and holy life. Pelagius held that the law qualified men for the kingdom of heaven, and was founded upon equal promises with the Gospel. On the contrary, your eighth postulate maintains, that in consequence of the mediation of Christ all mankind are placed under the new covenant. Pelagius held that the general resurrection of the dead does not follow in virtue of our Saviour's resurrection. You assert in your ninth postulate that the effect of Christ's atonement has been to instate all mankind in a capacity of receiving pardon on repentance. Pelagius held that the grace of God is given according to human merit; you make all gifts from God to flow from the great atonement, by Jesus Christ whether those gifts refer to time or to eternity.

As to the charge of deism, I cannot find in any part of your argument, that you reject revelation or oppose Christianity, and really it appears to me such a charge is too serious to be made against any Christian minister, without a little more reflection and proof.

One expression I do not like, though I know your meaning to be substantially correct. You say, "Our argument serves to vindicate Christianity from the objections founded on the supposition of a partial atonement, and the consequent assertion that mankind are *born under the curse of their Creator.*" But the apostle says, "Christ hath delivered us from *the curse of the law;*" and the baptismal service says, "Forasmuch as all men are conceived and *born in sin.*" But your meaning is not to deny the original fault and corruption of our nature, it is only to show, that if to vindicate the divine holiness, death passed upon all men, for that all had sinned, yet that in the midst of wrath he remembered mercy, making the promised atonement through the seed of the woman, to *take precedence* of the malediction which was then pronounced against the first and great transgression. The salvability of man is thus showed up most gloriously by the compassion of redeeming mercy, and it is only they who "*refuse* Him who speaketh from heaven," those who are *wilfully* blind, and *inveterately* impenitent, upon whom will fall the final and eternal separation which consigns them to the "undying worm," and to the unquenchable fire of everlasting punishment. With the preface of these remarks, I send you an extract or two from divines foreign and at home, whose names and number might be multiplied to a mighty host, and who have "written, taught and held," just such doctrines as those which you have here maintained in perfect consonance with the Catholic belief from primitive times. "The truth," says Dr. Doddridge, "seems to be this, that none of the Heathen will be condemned for not believing the Gospel, but they are liable to condemnation for the breach of God's natural law; nevertheless, if there be any of them in whom there is a prevailing love to the Divine Being, there seems reason to believe that *for the sake* of Christ, though to them unknown, they may be accepted by God, and so much the rather as the ancient Jews and even the apostles, during the time of our Saviour's abode on earth, seem to have had but little notion of those doctrines which those who deny the salvability of the Heathen are most apt to imagine."* "If," says Mr. Newton, "we suppose a Heathen brought to a sense of his misery, to a conviction that he cannot be happy without the favor of the great Lord of the world, to a feeling of guilt, and desire of mercy, and that, though he has no explicit knowledge of a Saviour, he directs the cry of his heart to the unknown Supreme to have mercy upon him; who will prove that such views and desires can arise in the heart of a sinner without the energy of that Spirit which Jesus is exalted to bestow? Who will take it upon him to say that his blood has not sufficient efficacy to redeem to God a sinner who is thus disposed, though he have never heard of his name? Or who has a warrant to affirm that the supposition I have made is in the nature of things impossible to be realized?"†

"The Scriptures attest a truth," says Saurin, "that perfectly agrees with the perfections of God, that is, that the number of talents which God giveth to mankind will regulate the account which he will require of them in that great day when he will come to judge the world. *As many as have sinned without law, shall perish without law;* that is to say, without being judged by any law which they have not received. That servant which knew his lord's will, &c., shall be beaten with more stripes than he who knew it not. It shall be more tolerable for Tyre and Sidon, than for the cities in which Jesus Christ himself preached his Gospel. If it were granted then that such a prodigy as the appearance of one risen from the dead would strike a stupid infidel, God is not obliged to raise one, because he will regulate his judgment, not only by the nature of that revelation which was addressed to him, but also by that portion of capacity which was given him to comprehend it. I would impress this observation on those savage souls who act as if they were commissioned to dispense the treasures of divine justice, and who are as liberal of the judgments of God as he is of his eternal mercy."‡ "At the judgment," says Dr. McKnight, "God will render to every man according to his works, without showing more favor to those who have enjoyed revelation than to those who, in the exercise of his sovereignty, have been denied that favor. In other words, the enjoyment of revelation will not be imputed to any man for merit, nor the want of it be considered as a fault; but in judging men God most righteous will consider the advantages and disadvantages which result from the nature of the dispensation under which they lived, and will pass sentence upon them accordingly. To know that this liberal doctrine makes part of the Christian revelation must give the highest pleasure to every benevolent mind, on account of the glory which will redound to God from the salvation of so many of the human race, through the coming of his Son into the world. This liberal doctrine puts an end to those specious cavils whereby the enemies of revelation have endeavored to discredit the Gospel in the eyes of the intelligent. For it can be no longer pretended, that by making faith the means of salvation the Gospel hath consigned all the Heathen to damnation." These, it must be observed, are Calvinistic, and with one exception, Presbyterian writers. To quote like testimonies from Church of England writers, and from our own, would occupy some folios. Two or three of these witnesses will suffice. "The glorious reward," says Whitby, "being so peculiarly assigned to faith in Christ, it cannot well be said to belong to any other; and therefore Origen freely grants this, and yet thinks such persons may not utterly be deprived of a reward; especially it seems not equitable that they should be deprived of all reward purely for want of an impossible condition; that is, because they believed not in him of whom they had not and very often could not have heard."‖ Without the death of Christ, says Bishop Horne, no flesh could have been saved. But who can say to how many and in what different ways the merits of that death may be applied? For his sake the sins may be pardoned of all those who in honesty and uprightness did their best according to the knowledge vouchsafed to them during the dispensation under which they lived. He who holds up his hand at the bar of eternal judgment will not be there tried by a law which he never knew." "The state of the Heathen world," says our own venerated Hobart, "excites many interesting inquiries in the benevolent mind, and the text (Acts x. 34, 35,) satisfies these inquiries, by declaring the standard by which God will judge those to whom it has not pleased him to vouchsafe his revealed will. He accepts them according to the fear and service which they render him. Cornelius was an alien from the commonwealth of Israel, and a stranger to the covenant of promise; yet he is styled a devout man, one who feared God with all his house, and gave much alms to the people and prayed to God alway. And because he was thus pious and holy he was accepted, though he was not in external covenant with God. He was accepted. 'His prayers and his alms came up for a memorial.' He was accepted before the offer of the Gospel was made to him.

"In the present state of the world there are large portions of mankind who, like Cornelius, are aliens, &c.; still it is true at the present day, that in every nation, even though destitute of God's revealed will, they who fear him and work righteousness are accepted with him; they are accepted through the merits of the Lamb, slain from the foundation of the world, of that Saviour who gave himself a ransom for all. The divine Spirit given only in an inferior measure, exerts only an inferior degree of his life-giving power. Oh, how precious to Christians should be that blessed Gospel, which displays in full lustre, and rests on the testimony of God himself, these most interesting truths."§

From the pressure of other engagements I have not time at present to pursue these references to some of the most distinguished ornaments of the Church. But if required, I can furnish you with authorities quite as high and as deserving respect, as any that can be adduced for the other and limited view of the atonement, which, to your present correspondent, seems at variance with scripture truth, and utterly irreconcileable with that character of God given by St. Peter, and St. Paul—God is no respecter of persons.

Clericus.

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* Expos. Rom. ii. 10.

† Newton's Messiah.

‡ Saurin, vol. ii. p. 315.

‖ Annot. on Romans ii. 14.

§ Hobart's works, vol. iii. pp. 111, 112.

To the Editor of the Churchman.

Rev. and Dear Sir,—It was last evening at the house of a friend, that I saw your Churchman of May 19, and was not a little surprised to find such a reply to your editorial on the Salvability of the Heathen, in your paper of May 12, which I had previously read. I admire the excellent spirit developed in both the replies of May 19, yet I am surprised at the distorted view of your article by T.; a view which I had not taken of it. To me it appeared consistent both with reason and religion; and certainly a view not peculiar to yourself. If I understood the scope and design of the editorial, it was to show that the Heathen, as heathen, or persons living without the light of God's revealed word, are not by this circumstance certainly excluded from all participation of the mercy of God in Christ Jesus; but are interested, as are infants and idiots, in the great atonement of Jesus; that fearing God, and working righteousness according to the light they have, they will certainly be accepted of God. This has been my view of their state for years, nor do I know that I differ from the view you have taken in any material point; and yet so far from its having the effect referred to by your correspondents of diminishing my missionary zeal, I should have given myself up as an ambassador to the Heathen, years ago, but for circumstances over which I had no control. I should have done this because, though it is possible for those heathens to be saved, who, having the works of the law written upon their hearts live in accordance with the same; yet so feeble is this barrier, this light of nature, assisted by traditionary knowledge, to resist the torrent of iniquity without, acting upon the evil propensity within, that few, very few among the Heathen, it is to be feared, resist the evil, and act in accordance with the law written upon their consciences. I should thus have given myself up, because, though the light within is a taper scarce sufficient to make the darkness visible, the Gospel is a sun, is an ocean of light; because though the light within be scarce sufficient to discover the disease of the soul to the guilty conscience, the Gospel reveals in all its light and fulness the wondrous cure, which cleanses their consciences from dead works to serve the living God. If I am right in my opinion relative to your editorial, you may take the following as illustrative of my own view, and confirmatory of yours.

"We hence collect, that, so long as we are careful to remember and acknowledge that Christ is the only Redeemer by whom we have access to the divine mercy and favor, and that there is no other name under heaven given unto men by which they may be saved, we may fairly allow to these words an extensive signification; and we may be permitted to say, that God, the universal Father of all, hath put it in the power of every one who comes into the world to perform his duty; that he requires no more than he has given him; that he will extend his mercy to all those who act a sober and rational part to the best of their understanding and ability, and that to such Christ is a saviour though they never had the opportunity and the happiness of knowing him."* (Dr. Jortin.) This declaration must be considered as applying to those only who were never made acquainted with the Gospel; and still their acceptance will be for the sake of Jesus Christ who died as a propitiation for the sins of the whole world. The merits of his death are not limited to those who call upon his name; for "how shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" Rom. x. 14. St. Paul, by thus showing that it has been absolutely impossible for a great part of mankind to believe the Gospel, intimates that their unbelief will not be imputed to them for a fault. He also says, that "the Gentiles are a law unto themselves," Rom. xi. 14; therefore Gentiles, Jews, and Christians, have all had their respective rules of conduct equally derived from God, by which they will be judged at the last day; and the salvation of the Jew and the Gentile will be no less owing to the merits of Christ, than the Christian: "For there is none other name under heaven given among men, whereby we must be saved." Bp. Tomline, see D'Oyley & Mant on Acts x. 35.

"As to the Gentiles, their case is exceedingly clear. The apostle has determined this, see chap. xi. 14, 15, and the notes there. "He who, in the course of his providence, has withheld from them the letter of this word, has not denied them the light and influence of his Spirit; and will judge them in the great day only according to the grace and means of moral improvement with which they have been favored. No man will be finally damned, because he was a Gentile, but because he had not made a proper use of the grace and advantages which God had given him. Thus we see that the Judge of all the earth has done right; and we may rest assured that he will eternally act in the same way." Dr. A. Clarke's 7th observation at the end of the fifth chapter of Romans.

"He never did, nor ever will, reject or refuse an honest Gentile, who though he has not the privileges and advantages that the Jews have, yet, like Cornelius, fears God, and worships him, and works righteousness, i. e., is just and charitable towards all men, who lives up to the light he has, both in a sincere devotion, and in a regular conversation, whatever nation he is of, though never so far remote from kindred to the seed of Abraham, though never so despicable, nay, though in never so ill a name, that shall be no prejudice to him; God judgeth of men by their hearts, not by their country, or parentage; and wherever he finds an upright man, he will be found an upright God." Matthew Henry's comment on Acts x. 35. To reject the views here given by learned and good men of three different religious societies, is to present the Lord of Hosts before the world as condemning millions upon millions of immortal souls to eternal death for not keeping a law of which they never heard, or for not believing in a Saviour who was never made known to them. Though I thus agree with you in your view of the Heathen, I seriously demur to your 2d and 3d postulates. Your 2d is, "that God is reconciled to all mankind through the redemption of Christ." The old Calvinistic view is, that God the Father is reconciled to sinners through the death of the Son; you present a different view by saying God is reconciled to mankind by the redemption of Christ. You thus get rid of the most objectionable doctrine, that the 2d Person in the Trinity reconciles us to the first; yet I think (forgive my temerity) your postulate quite unsupported by Scripture, which says we are reconciled to God through the death of his Son; but nowhere is it said by it God is reconciled to us: indeed the enmity is all on our side, on the part of the Deity it was pure unsolicited love that sent his Son to reconcile us unto himself. To your 3d postulate I object that we have not the active righteousness of Christ imputed to us. By the word impute I understand a placing to our account, in other words, as Abraham's faith in God's promised mercy was imputed to him for righteousness instead of unsinning obedience to the law, so the passive righteousness of Christ is imputed to us in that he bore our sins in his own body upon the tree, our sins were laid upon him, and by his stripes we are healed; but we nowhere read of his active righteousness as being imputed to us. Indeed I see not how it can be, for as a divine Being he could be obedient to no law, hence he could not fulfil the law for us; and as a human being he could do no more than employ all his active powers in loving God and his fellow-men: had he done less than this he would not have been sinless, consequently unfit to be the Lamb of God to take away the sins of the world, for as a man he was subject to the law which he magnified and made honorable. Having done this he was prepared as holy and harmless and undefiled to take away the sins of the world. It is this his merit as a suffering Saviour which is imputed to us.

Yours, &c. **Faber.**

Yellow Springs, May 25, 1838.

Remarks.—"*Nowhere is it said by it* [Scripture] *God is reconciled to us.*" Is our correspondent aware that he has here adopted—not, we are sure, the sentiment, but—the identical language of the Socinians? "God is never said to be reconciled to the world," says H. Taylor, quoted by Magee, "because he was never at enmity with it." "There could be no need," says Dr. Sykes, ibid, "of reconciling God to man, when he had already shown his love to man so far as to send his Son to reconcile man to God." It was with the view of meeting the Socinian heresy that we premised in our argument that God sustains to mankind the relation of a reconciled father, i. e. a father, whose divinity is propitiated, and whose righteous displeasure is averted by the sacrifice of his son: so that all those who die without actual sin will be received into favor, and those who have committed actual sin will obtain pardon on repentance through the precious blood of the Lamb. The use of the term in this sense is justified by the practice of our best theologians. For a vindication of its scriptural authority in this acceptation, see Magee on the Atonement, vol. i. pp. 155, 158.

I object that we have not the active righteousness of Christ imputed to us.—If our correspondent will refer to the extract from Bp. Davenant in another column, we think he will not refuse to adopt towards us the language of Dr. Hammond to Cheynell, (see "A copy of some papers past at Oxford" in Hammond's works) "I make no scruple to acknowledge that we are not justified by any inherent righteousness in us, but only by the righteousness of Christ imputed. * * * And I shall most joyfully conclude with you in your very words, 'That we are justified by the obedience of Christ alone, freely imputed by God, applied and rested on by faith only.'"

THE CHURCHMAN.

SATURDAY, JUNE 9, 1838.

Removal.—The Office of the Churchman and the Protestant Episcopal Press is now open at 142 Fulton-street. All *business* communications should be addressed to Henry Cotheal, Agent and Treasurer, or Sherman & Trevett, 142 *Fulton-street.*

Persons changing their residences are requested to leave early directions at the office, 142 Fulton-street, so that no omission or delay may occur in the delivery of their papers.

Exchange papers and persons communicating with the Churchman will please take notice that our office is now 142 Fulton-street, where all documents for the editorial or business department must in future be left.

The Depository of the General Protestant Episcopal Sunday School Union remains at 28 Ann-street. All communications relative to the business of this institution *must* be addressed to John W. Mitchell, Treasurer, 28 Ann-street.

GENERAL THEOLOGICAL SEMINARY.

The Professors of this institution have not thought proper to respond to, or in any way to notice, the call which we respectfully made on them in our last, to disavow the allegation of the Episcopal Recorder.—The object of this allegation, it will be remembered, was to fix upon The Churchman, on the authority of the Professors of the General Theological Seminary, the stigma of "rank Pelagianism and pestiferous perversions of gospel truth:" and as the Professors of the Seminary, after having had the subject fairly and publicly brought to their attention, have not thought proper to disavow the allegation, we are bound to presume that they acquiesce in its correctness.

We have endeavored to look at this subject dispassionately and seriously. The assault of the Professors of the Seminary—for until disavowed by them we *must* suppose that it has their sanction—was wholly unprovoked on our part. So far as it affects us personally we are willing to overlook it; but while editing a public journal, for the soundness of which, in the fundamentals of faith, we are responsible to the Bishop of the Diocese of New York, we cannot consent, and we feel that we ought not, to remain silent under the charge of heresy, nay, *rank* and *pestiferous* heresy, while that charge is avowedly rested on authority which, next to the House of Bishops, may be considered as the highest in our Church, if not in our country. The charge is so far definite as to be confined to the ten postulates on which our argument for the salvability of the Heathen was grounded. We have met it therefore by fortifying these postulates with the suffrages—not a tithe of those which might easily be adduced—of the standard divines of the Church. And having made good our premises—as every sound Churchman will admit who peruses the annexed authorities—we now throw back on the Professors of the General Theological Seminary the charge of HAVING DEPARTED FROM THE FAITH OF THE HOLY CATHOLIC CHURCH: not, be it distinctly understood, on the ground of their having *disapproved* of our postulates or disclaimed their responsibility for them—of this we should not complain—but on the ground of their having virtually stigmatized them, or suffered them to be stigmatized, under the sanction of their names, as "rank Pelagianism and pestiferous perversions of gospel truth." And we must add, not in warmth, but in seriousness and in steadfastness of purpose, that until their responsibility for this stigma is either disavowed, explained away, or retracted, we shall feel it our binding and solemn duty to the Church and her divine Founder—most painful as it will be—to continue to hold up the General Theological Seminary to the Church as having failed in the essentials of faith.

We now leave the Professors of the Seminary, and offer a remark or two of a more general nature.

It is impossible for us to express the depth and strength of our conviction that the principles on which was grounded our argument for the salvability of the Heathen, are ESSENTIAL not only to the integrity and stability of the Church, but ultimately to the very existence of the Christian religion in the United States. The Genevan theory, in its old form, represented man as morally accountable and capable of moral virtue, without the influences of the Holy Spirit: the same theory, in its modern form, represents man as able to believe in Christ without the influences of the Holy Spirit. Thus the moral virtues, justice, honesty, veracity, fidelity, &c., and, at length, even the ability to believe and repent, have been, as it were, violently wrested from the Holy Spirit and thrown back upon nature. The consequence of this severance of natural and spiritual ability, (which has grown out of the theory of a partial redemption) has been the formation of a vicious standard of piety; the engendering of a habit of religious censoriousness, which has made free to stigmatize the best men in the country and in the Church, (our own bishops not excepted,) as "unconverted," and strangers to "vital godliness;" the creation of a morbid conscience in the public mind; and, ultimately, the alliance of the fanaticism of religion with the fanaticism of infidelity, to work out the ruin of our country. And the Episcopal Church has escaped these evils not merely by the outward bonds of Episcopacy and the liturgy, but by her steadfast adherence to the received doctrine of the Catholic Church (growing out of the more fundamental doctrine of Universal Redemption,) that all moral virtues—nay, moral accountability itself—nay, ability to do good of every kind—are the fruits of that Holy Spirit who is the author and giver of every good gift. And we confess that we have never felt so alarmed for the safety of our Church, as since we have beheld the far and wide-spread censures, which have been thrown upon a doctrine which we have recently had occasion to assume, and which, as we supposed, was almost universally held in the Church. It is a proof that the Church has already, and unconsciously to herself, fallen into the arms of her enemies, to an extent which we had not before believed. The subject is one that deserves the serious and deliberate attention of every minister and layman in her communion. For our own part, we feel that we are discharging the highest duty which God has ever imposed upon us, in declaring our deep and fixed conviction, that unless the errors growing out of the Genevan theory, which have now insinuated themselves among us, are steadily opposed, the Protestant Episcopal Church will—and that at no distant day—follow the Presbyterian Church in the road to anarchy and ruin.

We shall now proceed to take up the postulates in order, and adduce authorities in their support.

1. *The redemption of Christ is universal, comprehending in its benefits the whole human race.*

"All glory be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who made there, (by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."—*Common Prayer.*

"The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual;—and there is none other satisfaction for sin but that alone."—*Thirty-nine Articles.*

2. *Through this redemption God is reconciled to all mankind, and sustains to all the relation of a gracious and benignant Father.*

That God is the Father of mankind requires no proof. "The very heathen poets," says Bishop Pearson, (Pearson on the Creed, p. 26,) "so described their gods." "And even the Pagan theologers," says Dr. Barrow, (vol. iv. p. 288,) "did conceive God in especial manner the father of the gods:" much more would they conceive him the father of men, even if the *Deum* were not followed by the almost inseparable *hominumque* in the writings of their poets.

The point to be proved then is, that God is our RECONCILED and therefore *gracious* and *benignant* FATHER, through the redemption which is in Christ Jesus: the former is the *Heathen*, the latter the *Christian* conception of God.

The chief opponents of this glorious truth, in modern times, have been Socinus and Crellius; and we know not how we can better substantiate it than in the words of Bishop Stillingfleet's refutation of these heretics. Bishop Stillingfleet sums up the arguments of Crellius in two points:—1. "That it is nowhere said that God is reconciled to us, but that we are reconciled to God, and therefore this reconciliation doth not imply any averting of the anger of God. 2. That none of these places do assert any reconciliation with God antecedent to our conversion, and so that the reconciliation mentioned implies only the laying aside our enmity to God by our sins." To the first of which Bishop Stillingfleet replies as follows.

"I begin with the first of these, concerning which, we are to consider not barely the phrases used in Scriptures, but what the nature of the thing implies: as to which, a difference being supposed between God and man on the account of sin, no reconciliation can be imagined but what is mutual. For did man only fall out with God, and had not God just reason to be displeased with men for their apostacie from him? If not, what made him so severely punish the first sin that ever was committed by man? What made him punish the old world for their impieties by a deluge? What made him, &c., &c., &c. What means, I say, all this, if God be not angry with men on account of sin? Well, then, supposing God to be averse from men by reason of their sins, shall this displeasure always continue or not? if always, men must certainly suffer the desert of their sins; if not always, then God may be said to be *reconciled*, in the same sense that an offended party is capable of being reconciled to him who hath provoked him. Now there are two ways whereby a party justly offended may be said to be reconciled to him that hath offended him. First, when he is not only willing to admit of terms of agreement, but doth declare his acceptance of the mediation of a third person, and that he is so well satisfied with what he hath done in order to it, that he appoints this to be published to the world, to assure the offender, that, if the breach continues, the fault lies wholly upon himself. The second is, when the offender doth accept the terms of agreement offered, and submits himself to him whom he hath provoked, and is upon that received into favor. And these two we assert must necessarily be distinguished in the reconciliation between God and us. For upon the death and sufferings of Christ, God declares to the world he is so well satisfied with what Christ hath done and suffered, in order to the reconciliation between God and us, that he now publishes remission of sins to the world upon those terms which the Mediator hath declared by his own doctrine, and the apostles sent to preach it. But because remission of sins doth not immediately follow upon the death of Christ, without supposition of any act on our part, therefore the state of favor doth commence from the performance of the conditions which are required from us. So that upon the death of Christ, God declaring his acceptance of Christ's mediation, and that the obstacle did not lie on his part, therefore those messengers who were sent abroad into the world, to persuade men to accept of these terms of agreement, do insist most upon that which was the remaining obstacle, *viz.* the sins of mankind, that men by laying aside them would be reconciled to God, since there was nothing to hinder this reconciliation, their obstinacy in sin excepted. Which may be a very reasonable account why we read more frequently in the writings of the apostles, of men's duty in being reconciled to God, the other being supposed by them as the foundation of their preaching to the world, and is insisted upon by them on that account as is clear in that place in the Corinthians, 'That God was in Christ reconciling the world to himself, not imputing unto men their trespasses, and hath committed unto us the word of reconciliation;' and therefore (the apostle) adds, 'Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God.' And lest these words should seem dubious, he declares that the reconciliation in Christ was distinct from that which he persuades them to: for the reconciliation in Christ he supposeth past, v. 18, 'All things are of God who hath reconciled us to himself by Jesus Christ:' and v. 21, he shows us how this reconciliation was wrought: 'For he hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.'"

Stillingfleet's Discourse on the sufferings of Christ pp. 379, 380.

The same distinction is pointed out still more clearly by Norris of Bemerton.

"But what, is there then a twofold reconciliation, one on Christ's part and another on ours? Yes, and tis for want of distinguishing these, or at least due attention to this distinction, that all the error and confusion in this matter hath been occasioned. There is certainly a twofold reconciliation, or if you will, a twofold degree of it. The first is previous to our repentance, and indeed wholly preventive of any thing we can do; the second follows it and is grounded upon it. That which is previous to repentance consists in a bare remissibility of sin, that which follows it consists in the full and actual remission of it. The first of these is wholly absolute and inconditionate, (there being nothing required of us to make sin pardonable to us;) the second is suspended on conditions, till the performance of which, sin, though pardonable, is not, however, actually pardoned. In the first of these we are wholly *passive* and *unconcerned*, it being all over the pure work of our Redeemer; in the second we are active, and come in for a part."

Norris' Sermons, vol. iv. p. 91.

That God sustains this relation of a reconciled Father not to a few, but to ALL MANKIND, is plainly enough intimated in the above passages, and might be directly argued from the doctrine of universal redemption. But lest there should be any doubt on this point, take the following from Dr. Barrow.

"'God was in Christ reconciling the world unto himself, not imputing their offences,' saith St. Paul, 'to the world, (which otherwise he expresseth by *ta panta,*) by him to reconcile all things unto himself.' And 'He is a propitiation, not only for our sins, but for the sins of the whole world. (*The whole world*, in contradistinction from all Christians, to whom St. John speaketh in that place of his catholic epistle; that *whole world* of which he saith in that same epistle, *the whole world lieth* in wickedness.) In all which places, that the *world*, according to its ordinary acceptation, (as every man would take it at first hearing,) doth signify the whole community of mankind, comprehending men of all sorts and qualities, good and bad, believers and infidels, (not in a new and unusual sense, any special restrained world of some persons, particularly regarded or qualified,) will, I suppose, easily appear to him who shall without prejudice or partiality attend to the common use thereof in Scripture, especially in St. John, who most frequently applieth as to this so to other cases or matters."

On these and similar authorities we rely to support our second postulate, that God sustains to all mankind, even antecedently to their conversion, the relation of a gracious, benignant, and RECONCILED Father. We are not aware that the postulate can be consistently denied except by Calvin and his followers, who advocate a partial redemption, and by Crellius, Socinus, and their followers, who deny the death of Christ to be a proper propitiatory sacrifice.

3. *The merits of* Jesus Christ, *active and passive, including all that he has done and all that he has suffered, his righteousness, and the efficacy of his sacrifice, are imputed to all mankind.*

Is it said that the *passive* righteousness of Christ is imputed and not his *active* righteousness? We reply in the words of Bishop Davenant:—"Cum dicimus merita Christi nobis imputari, idem de justitia, et sanctitate illius existimamus; nam cum merita Christi ex sanctitate ejus dignitatem accipiant, eodem sensu quo merita nobis dicuntur imputari, ipsa etiam justitia Christi imputari dicitur: "When we say that the merits of Christ are imputed to us, we understand the same thing of his holiness and active righteousness; for since his purity and holiness gave worth and dignity to his merits, in the same sense wherein his merits are said to be imputed to us, his active righteousness and obedience are imputed also." Is it said that the imputation is not to *all* mankind? We answer that the redemption and imputation are coextensive; or, in the words of Bishop Seabury, "As far as imputation will go, Gentiles and Jews must partake in the merits and righteousness of Christ equally with Christians." Is it said that we make the righteousness of Christ the formal [that is, the constituent or essential cause] of our righteousness? We answer, in the words of Prideaux, "Quis unquam e nostris, nos per justitiam Christi imputatam, formaliter justificari asseruit?" "What Protestant ever affirmed that we are formally (that is, essentially) justified by the righteousness of Christ imputed?" Is it asked, In what sense then is the righteousness of Christ imputed? We answer, in the words of Bishop Davenant, "De facto imputantur extrinseca quando illorum intuitus et respectus valent nobis ad aliquem effectum æque ac si a nobis facta vel in nobis essent." "Things which are without us and do not properly belong to us, are said to be imputed to us, when, with respect to them, we are equally entitled to their effects as if they had been done by us or were inherent in us." In one word, the merits of Christ are imputed as the foundation, the *meritorious* and procuring cause of the new covenant.*

4. *The benefits of* Christ's *prevailing intercession with the Father are perpetually operative in behalf of all mankind.*

The word intercession has two meanings. *Generally*, it is used to express the whole of Christ's Melchizedechian † priesthood; *specially*, it is used to denote that particular exercise of his office whereby he obtains the gift of perseverance for those on whom he sees fit to bestow it; as when he prayed for Peter that 'his faith fail not.' The former is the popular and scriptural sense of the term, as may be seen by referring to Cruden's Concordance: the latter is the sense which has been affixed to the term by some more accurate theologians, both Arminian and Calvinistic. In the above postulate we have taken the word in its *general* and *popular* sense; and as all the spiritual benefits which mankind possess or ever have possessed, not only the gift of tongues and the gift of miracles, which were bestowed on the apostles, not only "the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and the spirit of God's holy fear," the "sevenfold gifts,"

"The blessed unction from above,
The comfort, life, and fire of love,"

which have been plentifully shed upon the holy Catholic Church, "the society of the first born written in heaven;" but also the gifts of moral virtues, moral accountability, and spiritual life, the gift of all spiritual truth, and, that most wonderful of all gifts, the remissibility of sin, (by which all mankind are put in a pardonable state;) as all these gifts are derived to us from the sacrifice of Christ, and as this sacrifice depends for its efficacy on its presentation to the Father by him who, though not inaugurated into his priesthood till after his resurrection, is yet "a priest for ever after the order of Melchizedech," and who thus eternally pleads the merits of his stupendous sacrifice before the Father, it will hardly be denied, we think, by those who hold to a universal redemption, that, in this general and more comprehensive sense of the term, Christ "offers his prevailing intercession for all mankind." Of what avail had been the one perfect and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, unless the great High Priest intercedes with the Father, that the whole world may enjoy its benefits in such measure as they are prepared to receive them?

5. *As all mankind died in Adam, so all mankind were made alive, born again, or regenerated and justified in* Jesus Christ.

"God created man in innocence and gave his Holy Spirit to be the principle of his life and to conduct him to eternal felicity. And when he had forfeited or thrown away the precious gift, He redeemed him by his Son and restored to him the Holy Spirit as the principle of his life, to lead him to bliss and glory immortal."—*Bishop Seabury.*

For a further explication of this point see the sermon of the same author on our first page, entitled "The Sons of God." The Holy Spirit, we are there told, took possession of human nature, and became in every human soul the principle of a new, holy, and heavenly life. Consequently, our regeneration by "water and the spirit," is not the infusion of a new *principle* or *faculty* into our nature, but the translation of us to a *new state*, in which we are subjected to higher laws, and endowed with the same Holy Spirit in greater measure to enable us to obey them. This, we suppose, will be admitted by all those whom we are now aiming to satisfy. It only remains then, to inquire;

Secondly, Whether we have authority for the application of the term "regeneration" in the extended sense in which we have used it.

"Christianity teaches us that eternal life is the gift of God; and reason will teach us that it always was and ever must be so. No creature can be independent of its Creator, nor can hold either life or happiness but as his gift. Consequently, the life of every creature in favor with God, must be by the agency and operation of the Spirit of God. *Therefore is our recovery of the Holy Spirit as a principle of life through* Christ *called our regeneration, new birth, new creation; because we regain* through Christ that presence, energy, inspiration, or life of the Holy Spirit, which human nature received when God breathed into man's nostrils the breath of life, and which it lost by Adam's apostacy."

Bishop Seabury's Sermons, vol. i. p. 214.

Here human nature is said to have lost the Holy Spirit by the apostacy of Adam; human nature is said to have recovered it through the mediation of Christ; and the recovery of it is said to be "regeneration."

Bishop Pearson expresses the same idea. "If to be born causeth a relation to a father, then to be born again maketh an addition of another; and if to generate foundeth, then to regenerate addeth a paternity. Now, though we cannot enter the second time into our mother's womb, nor pass through the same door into the scene of life again; yet we believe and are persuaded that except a man be born again he cannot see the kingdom of God. A double birth there is, and the world consists of two, the first and second man. And though the incorruptible seed be the word of God, and the dispensers of it in some sense may say, as St. Paul spake unto the Corinthians, 'I have begotten you through the Gospel,' yet he is the true Father whose word it is, and that is God even the father of lights, who of his own will begat us with the word of truth. Thus whosoever believeth that Jesus is the Christ is born of God; which regeneration is, as it were, a second creation," &c.

Pearson on the Creed, p. 27.

Here Bishop Pearson declares that "there is a double birth and that THE WORLD consists of two, the first and second man;" and as if to leave us in no doubt as to his meaning, he throws in a note, (and Pearson, we are informed, is studied in the Theological Seminary with *special reference to the notes,*) the following quotation from Prosper, "Totum humanum genus, quodammodo sunt homines duo, primus et secundus:" "The whole human race are somehow two men, the first and second;" in other words, have been born again, or regenerated. True, Bishop Pearson adds, that we are in a high and distinctive sense regenerated, when we believe that Jesus is the Christ: and had he added, that this regeneration will, after faith is formed in the heart, continue to be progressive, and not be consummated till the term of Christian probation is finished, we should know of no authority on which to contradict him.

The third point is, whether all mankind have been justified.

"All men have sinned and come short (or are destitute) of the glory of God; being justified freely by his grace, by the redemption that is in Christ Jesus. Christ hath redeemed us from the curse of the law, being made a curse for us. He was born under the law, that he might redeem those which were under the law. He that knew no sin was made sin, (was punished and dealt with as a sinner,) that we might be made the righteousness of God in him, that we might be capable of being esteemed and dealt with as righteous on his account. So that the result is divine justice being fully satisfied, and the honor of God fully repaired, (in regard to all sins past and future,) the mouth of vengeance being stopped, the claims of death and hell being evacuated, that general sentence of condemnation (passed on all the sons of Adam) is suspended; death ceases to reign by any just power or an evident necessity; (it is as St. Paul saith, abolished or abrogated, as to any lawful right or necessary force it hath;) the rigor and severity of that law, which upon pain of death exacteth most punctual obedience, (and which, consequently, doth expose all men to unavoidable condemnation,) is tempered and abated, a foundation is laid for showing mercy and granting pardon."‡

Barrow's Sermons, vol. iii. p. 379.

On this point we refer the reader back to the extracts from Stillingfleet and Norris, on the word "reconciliation." For, if God is reconciled to man, we trust we may believe that man, before the actual commission of sin, is accepted for Christ's sake by God. We subjoin the following further extract from Norris on Christ's Satisfaction

"All those passages of Scripture which speak of our being reconciled to God by Christ, of our being healed by his stripes, and of having through it forgiveness of sins and the like, must and ought to be understood not of *actual remission*, (as they seem to sound, and as they are taken by some,) but of a remissibility or state of pardon. In which sense we are also to understand that article of our creed concerning 'forgiveness of sins.' Wherein we profess to believe, not that sin is already pardoned by the death of Christ, (for I know not what foundation we have for such a belief,) but that he has by the merit of his cross opened a way for pardon and reconciliation, made them possible and attainable by repentance. So that sin is said to be pardoned inasmuch as 'tis made *pardonable* by the merit and satisfaction of Christ, which is all the reconciliation that on his part is wrought for us."

These authorities, we think, sustain the position that all mankind are so justified as to be put in a pardonable state; saved, if dying in infancy, and qualified by divine grace, if they live, to render an acceptable obedience to God. Nor were we aware that this view would be denied by any except, on the one hand, by the Pelagians and Socinians, who deny the original corruption and depravity of human nature, and, on the other, by the Calvinists, who limit the antidote to a portion of mankind.

6. *In consequence of the redemption the Holy Spirit is given to all mankind, to be in every human soul the principle of a new and holy life.*

See above on the word regeneration.

7. *In virtue of the omnipresent essence and incessant energy of the Holy Spirit, a competency of grace is given to every man qualifying him to do whatever* God *requires.*

"In vain is the debt paid, and the bond cancelled, and the prison set open, and liberty proclaimed, and the prisoner called forth, if he be not himself able to knock off the fetters which detain him, and there is no help afforded him by which he may do it. But our Lord hath surely laid his designs more advisedly, and hath prosecuted his work more perfectly. Wherefore we may suppose that *a competency of grace and spiritual assistance is by virtue of our Saviour's performances really imparted to every man, qualifying him to do what* God *requires, and is ready to accept from him in order to his welfare;* that our Saviour hath sent abroad his Holy Spirit (that fountain of all true goodness, of all spiritual light, strength, and comfort,) like the sun to shine, to warm, to dispense benign influences over the world; although it shineth not so brightly and vigorously, and its presence is not so visible and sensible in one place as another; which Holy Spirit, as it is in its essence omnipresent, so it is likewise in its energy incessantly working (in reasonable measure, right manner, and fit seasons, as wisdom ordereth) upon the minds and affections of men, infusing good thoughts, and motions, impressing arguments and motives to good practice, cherishing and promoting good purposes, checking bad designs, restraining and reclaiming from bad courses."

Dr. Barrow, vol. iii. p. 383.

"In a certain sense all men are 'sanctified by the Spirit of God.'"—*Bishop Hobart.*

8. *In consequence of the mediation of* Jesus Christ, *all mankind are placed under the new covenant. The law of* God *under both covenants is the same, and is in its nature unchangeable, as well as holy. Under the first covenant* God *required exact and unsinning obedience to this law as the condition of acceptance. Under the new or second covenant introduced by* Jesus Christ, *he is graciously pleased to accept a willing and sincere though imperfect obedience to his law as the condition of salvation. Of Adam in his state of perfection* God *required strict legal obedience as the condition of his favor. Of all the posterity of Adam,* God *requires evangelical obedience. The law, however, is the same; the mitigation lies in the covenant.*

In regard to the fact and extension of this covenant we refer to the extract from Dr. Hammond in our paper of May 26; who declares that every man, Jew or Gentile, who ever has been or ever shall be saved, will be saved under this covenant.

"Our Lord is the Saviour of all men as having in behalf of mankind transacted and ratified a new covenant, very necessary for, and very conducible to, the salvation of mankind; whereby salvation is made attainable, and is really tendered to all upon feasible and equal conditions. * * * That covenant which the prophets implied of old when (beside and beyond what the Jewish law did impart,) they preached thus; 'Wash you, make you clean,' &c. * * * This is that covenant which our Lord commanded his apostles to declare and propound to all mankind. * * * This is that new and better covenant, established on better promises, * * about which the apostle to the Hebrews discourseth, and whereof he calleth 'our Lord the Mediator and Sponsor;' in regard to which, St. Paul calleth him the mediator between God and man; plainly declaring all men to have an interest and concernment therein. * * * By virtue of which covenant it is that any such degrees of love or fear towards God, such as men are capable of, are available; any righteous performances, such as our weakness can produce, are acceptable; any honest endeavors do receive countenance and encouragement; and that, as St. Peter observed, 'In every nation he that feareth God and worketh righteousness, is accepted by him;' although his fear of God be not so intense or pure, his righteousness not so exact and unblamable as, according to extremity of law and duty, they should be."

Barrow's Sermons, vol. iii. p. 380.

"Either our Saviour's performances do respect all men, or some men (the far greatest part of men) do stand on no other terms than those of their first creation, or rather of the subsequent lapse and condemnation. * * * But beside that it is expressly said, that God did 'shut up all men under sin, that he might have mercy upon all;' and that we are plainly enough informed, that our Lord did reverse the first fatal sentence, and hath, as the mediator between God and man, evacuated all former covenants, by establishing a new one; (for if any former 'covenant had been good, there had been no place sought for a new one,' as the apostle to the Hebrews discourseth) besides these considerations, I say, and besides that such suppositions do not well suit to the nature of God, and do not well consist with the tenor of his providence; God positively and vehemently disclaimeth this rigor of proceeding; he both under law and gospel declares himself ready to admit any man's repentance; yea earnestly invites all men thereto; yea grievously explains and expostulates with men for not repenting; yea not only says it, but swears it by his own life, that he desires any wicked man should do it; he strongly asserts, he earnestly inculcates, he loudly proclaims to all his readiness to pardon, and his delight in showing mercy; the riches of his goodness and forbearance and long-suffering. He declares that he will exact an account of man according to the proportion, answerable to their willingness to do what they could; and to the improvements of those talents (those measures of light and strength) which they had or might have had; that whosoever is faithful in using the smallest power shall be accepted and rewarded. He represents himself impartial in his judgment and acceptance of men's persons and performances, any man in any nation, his sincere though imperfect piety and righteousness being acceptable to him; the final ruin of men is not imputed to any antecedent defect lying in man's state, or God's will, to no obstacle on God's part, nor incapacity on the part of man, but wholly to man's blameable neglect or wilful abuse of the means conducible to his salvation; no want of mercy in God, or virtue in the passion of our Lord are to be mentioned or thought of; infidelity (formal or interpretative) and obstinate impenitency, disappointing God's merciful intentions, and frustrating our Lord's saving performances and endeavors are the sole banes of mankind."—*Barrow*, vol. iii. p. 363.

Verily, if there is any force in plain English, we think Dr. Barrow as well as Dr. Hammond will sustain us in the position that all mankind are under the new covenant, receive their spiritual blessings through it and will be judged upon its merciful terms. What then is the peculiar condition or advantage of the members of the church? Let the same author answer.

"Faith is nothing else but a hearty embracing Christianity, which first exerteth itself by open declaration and avowal in baptism, (when we believe with our hearts to righteousness and believe with our mouths to salvation;) to that time therefore, the act of justification may be supposed especially to appertain; then when the evangelical covenant is solemnly ratified, the grace thereof especially is conferred." *Barrow*, vol. ii. p. 138.

The advantage of the Christian, we mean the Catholic Christian, the member of the Church, is that while

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* See D'Oyley & Mant on Acts x. 35, from whom I have quoted.

* The use of this phrase (viz. the imputation of Christ's righteousness) is common in the works, whether Latin or English, of all the oldest divines of our Church with whom we are acquainted. Bishop Bull, in his Harmonia, his Examen, and his Apologia, uses it freely and habitually; though at the same time he explicitly declares (Examen, p. 94,) that it is never used either in the Scriptures or the best confessions of the reformed Churches. Since his time the phrase has fallen into desuetude in the Church of England: and the consequence has been, that every person who could find a passage in Davenant or other old divines which speaks of the imputation of Christ's righteousness brings it forward as a proof that the Church at the present day has apostatized from the faith of her fathers. The most effectual way to meet this vituperation, is to adopt the phrase as well as to maintain the doctrine. Those who have thoroughly investigated the subject, will find that the only really debateable question for a consiste mind is, whether the redemption of Christ is *partial*, or *universal*; and consequently, whether Christ's righteousness is *unconditionally* imputed to *a few*, or *conditionally* imputed to *all mankind.*

† Divines regard the priesthood of Christ as comprising two offices, the Aaronical, and Melchizedechian. In the former office our Saviour completed the legal rites by the sacrifice once offered on the cross. In the latter he appears for ever before the Father to plead the merits of that sacrifice

‡ The editor would not be held responsible for every particular mode of expression, or the turn of every particular text in the above extracts. On the subject particularly of a *mitigated law* he has already explicitly expressed his views; he believes in no such thing. After carefully investigating the controversy which was waged shortly after the restoration between Bishop Bull, in behalf of the Church, and Gataker, Tullius, Truman and others of the Puritans, (both without and within her pale) he has come to the conclusion that this is the only point on which Bishop Bull is not invulnerable. Truman fairly confessed that this was all that stuck with him, and he pressed upon the bishop that his views would inevitably lead to the doctrine of *strict* perfection attainable in this life. Far from repelling the objection, Bishop Bull warmly contended for the possibility of *perfect obedience* to the law of God; and thus fairly threw himself back on the platform of the Council of Trent as laid down in the most objectionable xvi. chapter on Justification. The whole difficulty may be avoided by attending to the distinction pointed out by one of the Bishop's acute cotemporaries, (Norris on "The Law not made void by Faith,") between the Gospel considered as the *law of* God, and the same Gospel considered as the *covenant of life and death.* The law of God, to whatever extent manifested, convicts all mankind, from the lowest Heathen to the purest Christian, of sin; and sends us to the *new covenant* (in other words *to the blood of* Christ, with which the covenant was sealed and ratified,) for our every hope of mercy and pardon. Let this distinction be borne in mind, and it will be found that the theories of universal and partial redemption are in this particular identical; and consequently the advocates of all the disjointed views which have grown out of the latter theory will have their mouths on this fruitful topic of declamation effectually stopped.

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all mankind are under the evangelical Christian covenant, to him that same covenant is solemnly ratified, and the grace thereof especially imparted. We apprehend that the notion of 'uncovenanted mercies,' as held by some, has grown up since the time of Dr. Barrow and Dr. Hammond.

As to "evangelical" obedience every theologian, we presume, is aware that it is an obedience flowing from faith; which alone is acceptable to GOD.

9. *The effect of* CHRIST'S *atonement has been, not to procure an actual pardon for as many as believe, but to instate all mankind in a capacity of receiving pardon on repentance.*

"The end of CHRIST'S undertaking for us was the promotion of holiness. [In proof of this the author quotes 1 John iii. 8; 2 Cor. v. 15; Gal. i. 4; Eph. v. 25, 26, 27; Tit. ii. 14, &c.; and our LORD'S declaration that he came to call sinners to repentance.] Well, if so then the effect of CHRIST'S satisfaction must be extended no further than it may serve to this end, no further than it may tend to the encouragement and furtherance of repentance. Whenever it is made to cross this end 'tis a sure sign 'tis stated amiss. Now to this there are two hindrances. 1. When it is in *vain*. 2. When it is *needless*. When either pardon of sin cannot be had with it, or when it may be had without it. Both which are equal as well as sufficient discouragements to *repentance*. Now the first of these was the condition we were left in by our falling into sin, and in which the mercy and grace of GOD found us. Though we could have repented, it would have been in vain, and to no purpose, repentance alone without satisfaction not being sufficient for pardon. Man therefore in this supposition had no reason to repent, and consequently would not endeavor it, being destitute of *motive* as well as of *power*. Which was therefore a state utterly desperate, much like that of hell, wholly forsaken of all motives to goodness, and sealed up and condemned to all wickedness. Here therefore was extreme need of a deliverer. But then if this deliverer to remedy the distress of this state should interpose so far as to carry it to the other extreme, by making our repentance as much needless by his mediation, as without it, it would have been in vain, this would equally cross and defeat the ends of holiness, and consequently be an equal contradiction to his great design. 'Tis necessary therefore to fix the effect of CHRIST'S satisfaction between these two. We must suppose him to have done so much for us that repentance may no longer be in vain, and yet not so much on the other hand as to make it needless. But now this cannot be by supposing actual pardon to be the immediate result of CHRIST'S satisfaction, for then 'tis visible that repentance would be altogether needless, as every means is when the end is already obtained. It must therefore be only a capacity of pardon; not an absolute and remote capacity (for that we had before, and without the help of a Mediator) but a capacity of pardon upon repentance, which is enough that repentance may not be in vain, and yet not so much as to make it needless. And when the case is brought to this, the great interest of holiness (which I have shown to be the end of CHRIST'S undertaking) is justly and duly served, there being then all the reason and encouragement to repentance that both the successfulness and the necessity of the thing can give. And in this order and adjustment of things I suppose to consist the true mystery of godliness. I conclude therefore that since the end of CHRIST'S undertaking as Mediator was the promotion of repentance, and since the extent of it must be such as comports with that end, and since that end cannot be served but by stating the effect of his satisfaction between the two forementioned extremes, the true effect of CHRIST'S satisfaction was to put us *into a pardonable* state, that whereas before without the mediation of CHRIST, repentance would not be available to pardon, now with it, it should. Not that we might be pardoned without it, but only that we might be pardoned with it. Less than this would have been short of a deliverance, and more would have been a certain frustration of his great end. I conclude therefore that this was the very precise thing that he did for us, to put us into a capacity of pardon, into a pardonable state; that he did so much for us that repentance might not be in vain, and that he did no more that it might not be needless."

10. *That all the truth which does exist or ever has existed in any nation of the earth respecting the being and providence of* GOD, *a future life, human accountability, and a state of reward and punishment beyond the grave, has been revealed to human reason by and through* JESUS CHRIST; *and is in effect a part of the Christian revelation.*

If any persons doubt the truth of this, we refer them to Stillingfleet's Origines Sacræ passim, to Le Clerc's notes on Grotius, or, for a more concise view than either, to Dr. Waterland's strictures on Tyndal's 'Christianity as old as the Creation.' If they are still dissatisfied, and think that the Heathen or Mahommedans really have any TRUTH which is not contained in the Christian revelation, we hope they may procure the Turks or Chinese to establish a mission here to enlighten the good Christian people of the United States.

One word to our readers in general. We mean to have no controversy on this subject. The divines whom we have quoted and the kindred names of the Church of England and America are our standard authors. If, fresh from the perusal of their works, we have been so strangely unfortunate as to write "rank Pelagianism, and pestiferous perversions of gospel truth," in the identical words which they have used, it will be an easy as well as a kind office for any friend to point out to us our mistake. But if we have fairly represented the sense of these authors, the question is settled sufficiently for all the purposes of "The Churchman;" with them, therefore, we leave it. Our columns, however, are still at the service of any or all the Professors of the Seminary.

The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held on Monday, June 25th, at nine o'clock, A. M., in the Sunday School-room of St. John's Chapel, N. Y. By order,

F. H. CUMING, *Secretary of the Board.*

⁂ Besides the persons *elected* Managers, all others are Members of the Board, for whom *fifty dollars* or more have been paid.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty-second Convention*, to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Sherman & Trevett 142 Fulton-st, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

MARYLAND.—A letter from Baltimore informs us, that at the recent meeting of the Convention of the Diocese of Maryland, the Rev. Manton Eastburn D. D. Rector of the Church of the Ascension, in this city, was elected Bishop of that diocese.

ACKNOWLEDGMENTS.—The acknowledgments for this week are unavoidably deferred to our next.

For the Churchman.

SALVABILITY OF THE HEATHEN.

Mr. Editor,—While I cordially thank you for my [your] remarks upon my last letter, you must permit me to say, that they do not appear either to apply to or disprove the argument I there attempt to maintain; and as I yet see no reason to doubt of the correctness of my opinion, I beg that you will allow me again more fully to state the case, and answer what you have there brought forward. I most sincerely agree with you in hoping that not only the writers, but the readers of what is written on this subject may have their hearts expanded with greater love to GOD and man; and that a more holy indifference to the world, and a larger manifestation of Christian piety may be excited among all; and I also pray that the HOLY GHOST may shed abroad in our hearts all charity and love; and raise up throughout the whole Church a more active diligence in the great cause of spreading the Gospel to such, whether at home or abroad, as live without CHRIST in the world.

As to your *first* remark I shall say little; both because you have given the argument a new turn, and because it seems to me that the difference you there complain of is rather verbal than positive; and though the mode of expression be different, yet finally it comes to nearly the same thing.

Of the first part of your *second* remark I may say the same. You understand the word 'mass' in one sense, I in another; you as a part of the whole, I as the *whole*. And herein I am not aware that I am making either an unusual or an improper use of the term. The primitive meaning of the word is "a heap or lump of any thing, the quantity of matter in any body;" and, I think, from what follows you might have perceived that it stands as equivalent to the word '*all*.' It is in the *second* part of the same remark that the whole of our dispute may be said to lie. You have, however, pleased to pass it over with two lines of disapprobation. "We dissent, as contrary to the equity and mercy of GOD, and reproachful to the Christian religion." You must pardon me if I say that this appears to me a very manifest begging of the question: Sir, I was perfectly aware that such was the opinion you hold. It was to disprove this that I was induced to address you; and to do so I adduced the evidence of Scripture. You have most justly observed that the word of GOD is the only standard of truth; and if *my* opinion can be maintained from that word, it little matters how "contrary to mercy and equity, or reproachful to religion," it may seem to *us*: GOD is the sole judge of his own actions and commandments; and all that we have to do is diligently to believe and follow what it has pleased him to declare to us. I have often heard it asserted that the history of the Jewish dispensation, and the doctrine of eternal punishment is "contrary to the mercy and equity of GOD." Am I therefore to disbelieve in them? By no means. I point to the express passages of Scripture, and that vindicates the character of the Almighty from such vain condemnation. In such a case *we* must humbly bow to his wisdom, and acknowledge our own shortsightedness and incapacity to read his mighty determinations.—However cruel or mischievous such laws may appear to us, we are bound to receive them as of his word and from him, and therefore, in truth, as the purest wisdom.

Again, to state my argument: it is this,—1. Every man who shall hereafter enter heaven must in this life be born again. 2. Every man who is an idolater is excluded from heaven. Therefore it follows that *all* such as have not undergone this change and all idolaters—which word I understand to be synonymous with Heathen—are absolutely in a state of condemnation, and if they die so can never see eternal life. And as I argue that we have no means either vouchsafed or promised to us by which men can again be born, or called back from idolatry to the worship of the one true GOD, except by the blessing of the Holy Spirit upon the preaching of the Gospel of CHRIST, therefore we are bound, morally bound, to send this Gospel to them as the only means of their salvation. And this is the same as what I before stated, "*That in consequence of their being Heathen, and as long as they continue so, they cannot possibly be saved.*"

These propositions, as stated in my last letter, certainly seemed to me sufficiently explicit; and I had hoped that they were so stated as to prevent the possibility of their being misunderstood; but I must confess that I do not perceive how your remarks disprove them, nor even explain away the plain meaning of the texts on which I had depended so as to make them appear to be of doubtful signification. I might therefore still call upon you to produce other reasons against them, or claim the victory as my own. But as the question is not only one of great importance in a *practical* point of view, but also as I think it may still be made clearer, I shall again go over the same ground; and in so doing I shall carefully attend to all that you have suggested.

I am sorry that my making use of so indefinite a term as '*regenerated*' should have put you to the trouble of producing so many definitions. *One* would have served for my purpose, and that is the *fourth*. "Whenever in the course of the Christian life the word of GOD is applied to the soul, to the renewal of its affections, and to the reformation of conduct, the change thus produced may be called a regeneration." Or, in the still more powerful language of Archbishop Leighton, "He that is born of GOD is endued with a greatness of soul that makes him easily despise, and consider as nothing those things which he prized at a very high rate before; he considers heaven as his country; even while he lives as a stranger on the earth he aspires at the highest objects, and flying up towards heaven with soaring wings looks down with contempt upon the earth.—And yet with all this sublimity of mind he joins the deepest humility. But all the allurements of sin, though they continue to have the same appearance that they had before, and possibly throw themselves in his way as the very same that were formerly dear to him, he will reject with indignation," &c. Old things are passed away, behold, all things are become new. It is in this sense that I claim that celebrated text of St. John's Gospel, chap. iii. 3; and in this sense only, the destroying of the carnal mind, and the implanting of the spiritual mind in its place. Nor do I think that the holy evangelist would find it easy to comprehend his own words when paraphrased as they are in your *sixth* definition. You are perfectly aware that our translation does not give the passage in its full and complete force. Not only is the being born *again* implied, but the place whence that change must come is stated, that is, from *above*; evidently proving that it is from GOD alone that it can proceed, and that the change is spiritual. "The expression denotes properly a *new birth*, but figuratively a *complete alteration* and *reformation*. Our LORD evidently intended more than even that, as appears from verse 5. That Nicodemus understood his words in this manner there can be no doubt; for the expression was a common one among the Jews, to signify an *entire change of heart and life*, though it was almost always connected with baptism as a *symbol* of the pledge of it. The expression therefore of Nicodemus, in his answer, must be taken, not in a *physical*, but in a *moral* and *metaphorical* sense, q. d. "As it involves not only a physical impossibility, but a moral unfitness, for an aged man to be born again; so it involves as great a moral unfitness for such a person to be figuratively born again, by a total change of mind and heart." To this our LORD replies by simply *repeating* his former assertion; and though he retains the same figure, he varies its form to set forth the full figure of what was required of him. Now the expression was one commonly used by the Jews to denote the total change of religion, from Heathenism to the worship of the one true GOD; but it was *also applied* to the entire change of heart and purification of mind typified by the ceremony of baptism. The purpose of the next verse seems to be, to set forth the *indispensible necessity* of this regeneration by water and the spirit, in order to the attainment of everlasting salvation; for that as the mere natural and animal life depends upon flesh and blood, so does the *spiritual* life *depend* on the baptism by water and the spirit." *Dr. Bloomfield*. That this text does not apply to *every living creature* it lies with you to disprove. Nothing can be stronger than is the original Greek in asserting that *no one* whatever can see heaven unless he be thus born again. Neither Heathen, nor Jew, nor Christian is referred to; the sentence includes the whole human race. Nor was this a new doctrine. It was equally given to the Jews, as to the Christians; and as well in the Old, as in the New Testament is this conformation of the human mind to the divine nature represented as the great end and business of all religion whatever. "Be ye holy, because I am holy," was constantly inculcated upon the ancient Church of the Jews.

As I generally prefer comparing scripture with scripture, in my last letter, I produced two texts from Galatians v. 19–24; showing what are the fruits of the spirit, or the state of heart of such as are born again; and what are the fruits of the flesh, or the condition of those who still live to the world. And the apostle *determinately* adds that those who are actuated by the last-named principles, and commit the there cited sins, "*shall not* inherit the kingdom of GOD." As it was impossible to deny that the Heathen are all herein included, for *idolatry* is of the list, you assert, in your *fourth* remark, that these are "the tests by which *Christians* are to try themselves whether they are, or are not born of GOD." Sir, by what authority do you confine this text to the Christians; by what other texts do you limit the exclusion from heaven to them alone?—By this enumeration of the works of the flesh, the apostle intimates, that though Christians "have been called to liberty," yet that they were *not* thereby at all freed from the obligation of the moral law, which forms the essence of every law, especially the *law of nature*; that as the Heathen should be judged by this law, so would they if unrepentant; and indeed that those who perform the works of the flesh are, as it were, *outlaws*. The Greek says nothing of confining it to Christians. The term used is *general*, and applies to all mankind. And I challenge you to produce one single instance, either from ancient or modern history, where the Heathen have lived entirely free from these sins above cited; or rather, where they have not freely and grossly indulged in the majority of them; and therefore till it be proved that these passages apply only to Christians, my assertion, founded on St. Paul's express words, must stand fast—that the Heathen, *as Heathen*, are excluded from heaven.

On the subject of regeneration it remains only for me shortly to notice your *fifth* remark. "As to the 'defilements' of the Heathen, we have only to repeat the belief that so far as they are avoidable by the light given to them, so far and no farther will they be held accountable for them." Such is your opinion, very contrary appears to be that of Scripture; unless you confine within limits so narrow as to bring your opinion to the other, the *quantum sufficit* of light required. Had the inhabitants of the land of Canaan more light than the Heathen in the present day? Yet we are told the land spued them out for their abominations; and who doubts of their final doom? So with Sodom and cities of the Plain.

Where is the Heathen nation whom GOD has not given over "to uncleanness, through the lust of their own hearts?" who have not "changed the truth of GOD into a lie, and worshipped and served the creature more than the Creator;" and why has he done so? "Because when they knew GOD they glorified him not as GOD, neither were thankful." Surely St. Paul says nothing here of their being accountable only for certain sins; but very expressly declares that if they are in such a state it is owing to their own fault, and they have brought down their own condemnation upon their heads. But admitting that all you say were true, let me ask you, do you believe that creatures who have lived in such utter filth on earth, whose souls are cankered to one foul mass of corruption, could enjoy the presence of a pure and holy GOD; or that this presence *alone* would not be a very hell to them? Did you never see, even here, a sinner crouch under the eye of a righteous man, or never feel comfortable till he had escaped his presence and his conversation; and how infinitely more would this be the case were GOD'S the eye; the holiness and purity that of the Almighty. Where hell is we are not informed; but the brightest throne in heaven would be a place of torment to spirits so polluted.

There seems nothing further necessary to be said on the first part of my argument; I shall therefore proceed to the second part—the consideration of IDOLATRY.

Your remarks on this subject are confined to the second paragraph of section 4. "In regard to idolatry a distinction is to be made between the sin itself, and the guiltiness of the persons who practise it. The sin itself is of a most flagrant nature; may not the person who practises it be held free from guilt in case of involuntary and unavoidable ignorance?" As GOD alone has condemned this sin, GOD alone can answer your question: and his declaration, from the beginning of idolatry to the last page of the Gospel, is most determinate, that those who do so his soul abhors. Why were the Canaanites destroyed with war, fire, and pestilence? because they were IDOLATERS. And who is St. John referring to in Revelations xxii. 15? Only to Christians, or to all human beings? Assuredly to the last. Has he then any meaning in his words when he declares that, "Without—excluded from heaven—are dogs, and sorcerers, and whoremongers, murderers and IDOLATERS?" Quite as well might you extend the same gracious permission to any one of the other sins; for just as frequently, do I believe, that they are committed in ignorance. And thus you open a broad and pleasant path to all such as are happy enough to be untaught; indeed

"Where ignorance is bliss, 'tis folly to be wise."

To proceed with your remarks. "The man who in a state of insanity kills another is not chargeable with the guilt of murder." Very true; but, Sir, what is it that constitutes a sin? Is it not the express command of GOD disobeyed while we are in our full senses? The Heathen are in their full senses, and have, according to St. Paul, light sufficient to guide them; they commit idolatry, and therefore they sin. Were it as you state, how could GOD punish any idolatry whatever, not even excepting the Jews during the darker period of their history? The question of Romish idolatry appears to me to stand upon other grounds, and therefore not of any support to the present case.

But the great truth of the whole is, idolatry is the prolific parent of every abomination. Where the one is, there the other flourishes in tropical luxuriance. I believe them to be inseparable; therefore speculating on what GOD may think of '*pure*' idolatry is merely speculation. And all the arguments which have been produced in the first part may be brought to bear on this. Now, Sir, what you are called upon to do, to disprove my assertion, "*that the Heathen, in consequence of their being Heathen, and so long as they continue so, cannot be saved,*" is, to show, 1, that a man can enter heaven without being born again, or renewed in his spiritual affections, understanding this term as explained above; and 2, that the sin of idolatry does not exclude from heaven; but some other meaning must be intended by the text in Revelations. Should you convince me of it, I shall be sincerely obliged to you; for no one could more truly rejoice in the hope that the Heathen are safe; but till this is the case, I must consider it the duty of all Christians, and of our Church especially, since she passed that ever-to-be-honored determination—that "the WORLD is our field," to exert our energies toward preaching to those who have not the Gospel.

T.

Remarks.—Our correspondent expresses his sentiments with an honest freedom which we respect, and in avowing that he has taken the word 'mass' in its strongest sense—stronger indeed than we dared to understand him—he follows out his principles with fearless consistency. One who, like him, is able to produce arguments, has no occasion to resort to hard names: from such an one we feel confident of receiving the same liberal appreciation of motives which we, in our turn, are willing to extend to him and to all others. In this spirit we offer our remarks on a few quotations from his excellent communication.

DIVINE MERCY AND EQUITY.

"*I have often heard it asserted that the history of the Jewish dispensation and the doctrine of eternal punishment is 'contrary to the mercy and equity of God.' Am I therefore to disbelieve in them?*"

How the Jewish dispensation, rightly understood, can be thought contrary to the mercy and equity of GOD is more than we can imagine. It can never be proved contrary to the mercy and equity of GOD to distribute his blessings in *various degrees*, provided that "if there be a willing mind it is accepted according to that a man hath, and not according to what he had not." 2 Cor. viii. 12. It is only when we suppose that the Jews, while they had only the light of Moses and the prophets, are to be judged according to the law of the Gospel, that the history of their dispensation appears to be contrary to divine mercy and equity.

As to the doctrine of "eternal punishments," it must be *proved* as well as *said*, that there is any thing in it contrary to the mercy and equity of GOD. For our own part, when we consider the stupendous scheme unfolded to us in the Gospel, the only-begotten SON OF GOD, equal in glory with the Father, emptying himself of the heavenly glory, coming on earth and assuming human nature, and undergoing a life of humiliation and a death of ignominy, to effect the redemption of a ruined world, and then think of the awful and unutterable guilt incurred by the sinner who presumptuously rejects the salvation which this divine Being offers, remains in a state of stupid and wilful ignorance, and lives and dies in a state of unbelief and impenitence after the Gospel has shed around him the effulgence of its light, and followed him with its heavenly commands, its stern rebukes, and its tender entreaties, we can see no impeachment of the Divine mercy and equity in the sentence which excludes that sinner from the presence of GOD and consigns him to eternal punishment.

Far different surely from this is the sentence which would consign the Heathen to *indiscriminate* perdition for disobedience to a law which they never knew; for coming short of the requisitions of a Gospel of which they are invincibly and unavoidably ignorant.

However, we agree with our correspondent, that the word of GOD, not human reason, is to be the arbiter in questions of this nature: nor was it till *after* we had tried the question by that unerring standard, that we ventured to pronounce such views as those taken by our correspondent contrary to the Divine mercy and equity.

REGENERATION.

"Every man who shall hereafter enter heaven must in this life be born again." Here our correspondent and we are building on different premises, and until the premises are settled we shall in vain seek to agree in our conclusions. What he means by being 'born again' he has not explicitly defined: what we mean we have already stated and will state again.

While our Saviour was on earth, and before he sealed the new covenant by the sacrifice of his humanity on the cross, he delivered his sublime Sermon on the Mount; and after his ascension he sent his Holy Spirit, not only to be more peculiarly and in greater measure present with his Church, in its *ordinary* influences, than it had ever before been with mankind, but also *extraordinarily* to inspire his apostles and enable them to unfold the counsels of the Godhead, and fully to reveal the mystery hidden from ages of the incarnation and atonement. In opening his Sermon on the Mount our blessed LORD declares that he came not to destroy the law and the prophets, but to fulfil. In what sense did our LORD 'fulfil' them? The fact, that immediately after making this declaration he proceeded to deliver more holy and sublime precepts than mankind had ever before known, is of itself an answer to the question. But if this be not thought satisfactory, let us hear the testimony of the fathers. "'Tis clear," says Dr. Hammond, "that the law here signifies the Old Testament course, the religion of the former age, which indeed CHRIST came to review and reform, to bring substance instead of shadows, to make clearer or higher promises and precepts (which he calls *plerosai, to fill up*) but not *lusai, to pull asunder or dissolve it*. This Justin Martyr excellently sets down in his discourse with Tryphon the Jew. 'Some things there were,' says he, 'not only permitted, as that of divorce, &c., but *diatachthenta, ordained* and *appointed* you, because of the hard heartedness of that people: as circumcision and other such outward observances, to interpose some checks or stops, which they were so bent to that they would not mind the eternal and natural rules of justice and piety.' Now these things being thus required of them by the law of Moses, they again abused contrary to GOD'S design, placed all piety in those external performances and neglected the natural justice and piety signified and meant by GOD to be secured and not betrayed by them. This therefore CHRIST comes to reform, to require the substantial duties instead of the shadows that darkly signified them; and all the changes wrought by CHRIST were of this nature, reformations." Again: "The Greek word signifies not only *to perform*, but *to perfect, to fill up*, as well as to fulfil. * * * This the ancient Greek fathers expressed by the similitude of a vessel, that had some water in it before, but is now filled up to the brim: and again of a picture that is first drawn rudely, the limbs only and lineaments with a coal or pen, but when the painter comes to draw it to the life then it is said to be filled up. And that this is the general interpretation of the ancient Church writers, especially the Greeks, down to St. Augustine, may appear by those few of a multitude of testimonies." Here the learned commentator quotes pertinent authorities from Irenæus, St. Basil, St. Chrysostom, Theophylact, Occumenius, and Tertullian, which may be seen on referring to his commentary on Matt. v.

The same author, in his Practical Catechism, (Miscel. Works, Fol. p. 50,) adduces a still greater number of authorities from the ancient fathers to the same effect: of which the testimony of St. Chrysostom is remarkable: who applies to this 'filling out,' or enlarged manifestation of the law, the text of St. John xv. 22. "If I had not come and spoken to them they had had no sin:" "Whence tis clear," says Dr. Hammond, "that 't was his opinion that some things were prohibited by CHRIST'S coming and speaking which he that practised before either had no sin or was not in so great a measure guilty of it."

The sum is, that our Saviour fulfilled the law by imposing new and holier precepts. He revived the institution of marriage, which was founded in the creation, and imposed it anew with divine sanctions. He exposed the fallacy and wickedness of the so-called law of retaliation, and enjoined in the broadest extent forgiveness of injuries and the spirit of reconciliation and brotherly love. He exposed the hollowness and hypocrisy of the scribes and Pharisees, who placed their righteousness in an *external* and *literal* performance of the Divine commands, and at the same time felt themselves at liberty to indulge in any acts of licentiousness, oppression, or impiety. He assured his followers that unless their righteousness exceeded, &c., they could not enter the kingdom of heaven. In other words, he exacted of them a *spiritual* righteousness. He declared that "whosoever looketh on a woman," &c. He thus imposed on us the duty of governing our thoughts as well as actions, of controlling our passions, mortifying our lusts, and regulating our hearts and lives by the divine standard which he erected. And he closed his divine discourse with the emphatic injunction, "Be ye PERFECT, even as your Father in heaven is perfect." This was the STANDARD OF MORAL DUTY; a standard which was both illustrated and enforced by the fact, that our LORD became himself, in all his imitable excellences, a PERFECT EXAMPLE of holiness and moral worth.

After his ascension our Saviour sent the extraordinary inspiration of his Holy Spirit to enable his apostles to unfold those counsels of the Godhead, which had existed from the foundation of the world, but were not fully manifested till the time of the gospel dispensation. They revealed the stupendous mysteries of the INCARNATION and REDEMPTION as far as it was right for man to know them. Thus was completed the RULE OF FAITH.

Our Saviour organized a society which he called his Church, and in which he deposited this perfect standard of duty, and this perfect rule of faith. He sent his Holy Spirit in greater measure than he had ever before vouchsafed it to mankind, to be present with his Church, and through it with every member of the same, to communicate additional grace proportioned to the higher duties which were imposed, and the sublimer faith which was revealed. He made baptism the door of admission into his Church.

Now when our Saviour declares to Nicodemus, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of GOD," we understand him to mean that, unless a man be initiated into this Church by baptism, and have its mercies sealed and covenanted to him by GOD'S authorized ministers, regulate his life by the holy and spiritual requirements which have been left to it, believe the whole revelation of truth which has been made to it, seek in fervent and habitual prayer the influences of the Spirit which are promised to it, and through it to every member of it, and humbly and seriously endeavor to cherish the new affections which the awful doctrines of the Cross are calculated to awaken in his bosom, he cannot see the kingdom of GOD.

Take the word "regeneration" in this its primitive and Catholic sense, and the ministers of JESUS CHRIST are authorized, nay, commanded, to declare to all those to whom they are sent, that except a man be born again, or regenerated, he cannot be saved.

But are they authorized to declare of those to whom they have not been sent, that unless they have been or be thus born again, or regenerated, they cannot enter into the kingdom of GOD? We nowhere read that they are. That such a declaration would be transcending what is revealed, we argue, 1st, from the case of the pious patriarchs and the faithful generally of the Jewish Church; from the case of the Roman soldier, whose faith our Saviour approved; and from that of Cornelius, who found acceptance while yet he was a Gentile. Nay, take the case of the millions in Christian lands, who hold the truth in a mutilated form, who have wrested the inspired oracles from the Church, in whose custody our LORD had deposited them, who refuse to be embraced in the covenant which GOD through his authorized ministers offers to form with them, and who, therefore, will certainly have a more dreadful account to render than the Heathen to whom the mercies of this covenant have never been proclaimed, can we say that even they shall not finally enter the kingdom of GOD? *We* dare not say it. All we venture to say is, that while they thus keep aloof from the Church, and turn a deaf ear to the entreaties of Him who offers "to gather them as a hen gathers her chickens under her wings," we are not authorized to promise them salvation. But if their ignorance has been involuntary, if their error has been the error of an honest, sincere, and truth-seeking mind, and has not flowed from a rash, presumptuous, and wilful blindness, we will still hope, that the portion of truth which they profess, (if believed and obeyed in sincerity of heart,) may be made instrumental to their salvation, and that they will find a gracious acceptance in the day in which GOD "will judge the world in *righteousness* by that MAN [who is also GOD blessed for ever] whom he hath ordained."

Thus on our premises and with our definition of the term "regeneration," we are exempted from those difficulties in regard to the Heathen which our correspondent finds in John iii. 3. What does he think of those who die in infancy?

It is impossible, in the brief space to which we are restricted, to convey an adequate idea of the meaning which the "holy Catholic Church" has affixed to the word "regeneration." We have but thrown out a few hints which we must leave to the intelligence of our correspondent to expand. And when he has expanded them; when he has grasped in his mind the idea of the holy Church, to which GOD has entrusted all revealed truth, and through which He dispenses his highest spiritual blessings; when he has taken into view the pure morality and sublime piety of the Sermon on the Mount, illustrated in the spotless life and character of our blessed LORD, and connected these with the awful revelations of the mysteries of our holy faith which are made chiefly in the epistles; when he has blended both the ecclesiastical and moral regeneration—which it is dangerous to separate—into the one perfect conception of the NEW CREATURE in CHRIST JESUS, redeemed from the errors and corruptions of the Jewish and Gentile world, believing all the truth, and following with a glad and obedient, yet humble and reverent mind, all the counsels of GOD that have been manifested in the full revelation of his will; when he has done this dispassionately and to the best of his ability, we will cheerfully leave it to his Christian candor to say, whether he has done us justice in the remark, that "the holy evangelist would not find it easy to comprehend his own words when paraphrased as they were in our sixth definition;" of which paraphrase the above remarks are nothing more than an imperfect expansion.

We have enlarged on this subject because it is really the root of the difficulty. In our next we shall resume our remarks, and reply to our correspondent's queries.

TO CORRESPONDENTS.—"Another Country Clergyman," is assured of our entire reciprocity of the spirit of his remarks, and of our willingness to conform to the course suggested as far as we possibly can.

"E." in our next.

Several correspondents who were last week promised insertion in the present number are requested to indulge us till our next: when we hope to return to the even tenor of the path from which we have been unavoidably and most unexpectedly to ourselves turned aside.

To the several clergymen and laymen who have kindly sent us a word of encouragement, we tender our warm and respectful acknowledgments.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Trinity Sunday, June 10, Fishkill, *Dutchess county*, ordination A. M., confirmation P. M.; Tuesday, 12, Goshen, *Orange county*, ordination A. M., confirmation P. M.; Thursday, 14, Monticello, *Sullivan county*. Saturday, 16, Peekskill, *Westchester county*, consecration A. M., confirmation P. M.

First Sunday after Trinity, June 17, St. Andrew's Church, *New York*.

Third Sunday, after Trinity, July 1, Williamsburg, *Kings county*, 4 P. M.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county*.

Sixth Sunday after Trinity, July 22, A. M., Bedford, *Westchester county*; 4, P. M. North Salem; 23, Paterson, *Putnam county*. Festival of St. James the Apostle, Wednesday, July 25, Athens, *Greene county*, ordination A. M., confirmation P. M.

Seventh Sunday after Trinity, July 29, Watertown, *Jefferson county*, ordination A. M., confirmation P. M. Tuesday, 31, Canton, *St. Lawrence county*.—August 1, Waddington, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, August 5, South Danby, *Tompkins county*, ordination A. M., confirmation P. M. Tuesday, 7, Penn Yan, *Yates county*, consecration A. M., confirmation P. M. Thursday, 9, Wethersfield, *Genesee county*, consecration A. M., confirmation P. M. Saturday, 11, Grace Church, Lockport, *Niagara county*, consecration A. M., confirmation P. M.

Ninth Sunday after Trinity, August 12, Christ Church, do., ordination A. M., confirmation P. M. Tuesday, 14, Trinity Church, *Buffalo*. Friday, 17, Ellicottville, *Cattaraugus county*, consecration A. M., confirmation P. M.

Eleventh Sunday after Trinity, August 26, Fairfield, *Herkimer county*, ordination A. M., confirmation P. M.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, St. Michael's Church, *New York*.

Wednesday October 10, Whitehall, *Washington county*, consecration A. M., confirmation P M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—*Albany county*. Tuesday, May 22, confirmed 12 in Trinity Church, Rensselaerville.

Greene county. Wednesday, May 23, confirmed 1 in St. Paul's Church, Oakhill.

Ascension-day, Thursday, May 24, confirmed 1 in Christ Church, Greeneville.

Friday, May 25, confirmed 3 in Calvary Church, Cairo.

Sunday after Ascension, May 27, confirmed 10 in Trinity Church, Windham.

Delaware county. Tuesday, May 29, confirmed 8 in Christ Church, Walton.

Otsego county. Wednesday, May 30, in St. Matthew's Church, Unadilla, in the morning, admitted to the priesthood the Rev. George B. Engle, Deacon, missionary at Fayetteville and Pompey, Onondaga county. Morning prayer was read by the Rev. Orsamus H. Smith, of Butternuts, assisted by the Rev. Edward Andrews, rector of Christ Church, Binghampton, Broome county, who read the lessons; the sermon preached by the Bishop; and the candidate presented by the Rector of the Parish, the Rev. Norman H. Adams. The Rev. John Hughes, the missionary at Gilbertsville and Otsego, and the Rev. Isaac Garvin, missionary at Wethersfield, Genesee county, were also present, and assisted in the laying on of hands.

In the afternoon, confirmed 7.

DIED,

In Catskill, on Thursday, May 30, of *scarlatina maligna*, Benjamin Tredwell Onderdonk, son of Rev. Joseph F. Phillips, aged 2 years and 4 months.

CALENDAR.

JUNE.

10. Trinity Sunday.
11. St. Barnabas.
17. 1st Sunday after Trinity.
24. 2d Sunday after Trinity and Nativity of St. John the Baptist.
29. St Peter.

NOTICES.

A stated meeting of the board of managers of the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York, will be held in the basement of Christ Church on Monday evening 11th, inst, at eight o'clock. The members of the Society are invited to attend.

By order of the Board,
CHARLES W. CARMER, Recording Secretary.

GENERAL CONVENTION.—Copies of the Journal of the General Convention of 1823 are wanted, in order to form complete sets of the Journal for the use of the next Convention. The clergy and laity will confer a favor by forwarding any extra copies by mail to

HENRY ANTHON.
June 5, 1838. 15 Stuyvesant-street.

☞ Church papers will please to insert the above.

PRESS DEPOSITORY.

No. 142 FULTON-ST.

Letters have been received at the N. Y. Protestant Episcopal Press, up to June 7th, from the following persons, viz. S. Barnard; Jno A Adams, with remit; Postmaster, Guilford, Conn; D Baldwin with remit; Geo Jones; Marsh, Capen & Lyon, with remit; R P Williams; H Willard; Dr S Littell; Henry Burritt; Lucius M Purdy; G & J Robinson, Liverpool; Geo O Bartlett; Rev Jos F Phillips.

UNION DEPOSITORY.

28 ANN-STREET.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending June 7th, from the following persons, viz:

Rev P A Proal, Utica; Rev R B Van Kleeck, Troy; Rev P P Irving, Geneva, with remittance; Rev S G Bragg, Macon, Ga; Rev J D Smith, Humphreyville, Conn; Postmaster at Sheldon, Vt.

INFORMATION WANTED—Of the marriage of Andrew Agnew by any Episcopal clergyman of this city, within three years last past. Please to leave a certificate thereof at the office of the Prot. Epis. Press, 142 Fulton street. may 29

POETRY.

From the London Christian Observer.

PARTING AND FINDING.

Three years hast thou been taken from my sight;
And not an hour has pass'd but I have thought
Of thee and of thy sweetness, deeply wrought
In memory's loom, her theme by day and night;
And still that theme, like thee, the favorite,
And oft thy resting-place my heart hath sought,
And thither, dearest child, the fond wish brought,
To wait with thee in some fair sphere of light
Till God shall, one by one, my whole flock raise,
And all be gather'd in that heavenly home,
To share joys brighter than of former days!
Oh, how will that high universal dome
Then ring with our united burst of praise
To Him who was, and is, and is to come.

"AND HE WAS TRANSFIGURED BEFORE THEM."

Is it an eastern morning's glory breaking,
Filling with light Judea's sacred sky,
When, the disciples in amazement waking,
The new-born radiance meets their dazzled eye?
No; 'tis the brighter Sun of Righteousness
That heaven with life and happiness doth bless.

And who are these that in communion holy,
Stand with their Lord upon the mountain-height?
Lo! they are saints, long perfect, once, tho' lowly
"Thro' that atoning blood their robes are white,
Whose hour of shedding forth was drawing nigh,
Mysterious hour of cross-stained Calvary!

What is their converse? of foretold salvation,
And woes by heaven's Anointed to be borne?
And was it of the ransom of each nation
That should behold by faith his cross and mourn?
Or waiting seraph hosts that burn above
To shout the triumph of his bleeding love?

Hark! from the cloud forth shouts the voice of glory,
Of Him no mortal doth behold and live
Disciples bending list the hallow'd story—
The Father to the Son doth witness give!
And now, the sacred vision past and gone,
On Tabor's Mount the Saviour stands alone.

As when, to thy disciples bent in fear,
Entering the cloud of radiant light unknown,
In that last judgment when thou shalt appear,
Earth's trembling myriads gather'd round thy throne;
Our hope of glory be that gracious word,
Arise, fear not! mid nature's ruin heard.

MISCELLANY.

From the British Critic.

The Life and Times of the Rev. George Whitefield, M. A. By Robert Philip. London: Virtue, 1837.

(*Continued from page 45.*)

At about the age of fifteen, his mother's circumstances being much on the decline, he began occasionally to assist her in the occupations of the public-house; till, at length, he put on his blue apron, washed mops, cleaned rooms, and became, in one word, the professed and common *drawer* of the Bell Inn, for nearly a year and a half. From this sordid and miserable servitude, however, he at last withdrew himself, and went on a visit to his elder brother, at Bristol, where he remained for two months. This, it appears, was a season of perpetual conflict between internal convictions and the vanities of the world. He read Thomas a Kempis. He frequented the Lord's house. But, being without stated and needful employment, Satan seized on the opportunity to tempt and buffet him. Much of his time was still passed in reading plays and sauntering about. He became solicitous to adorn his body, but altogether careless of beautifying his soul. Soon after this, he got acquainted with a set of debauched, abandoned, and atheistical youths,—took pleasure in their lewd conversation,—affected to look rakish,—and was in a fair way of being as infamous as the rest of them. If he went to public service, it was only to make sport and walk about. God, however, stopped him, when running on in a full career of vice, by giving him an unconquerable disgust for the habits and practices of his companions. This was followed by serious symptoms of reformation. He read Drelincourt "upon Death," went to public worship twice each day, and diligently studied the Greek Testament; but, nevertheless, remained unconvinced of the absolute unlawfulness of cards and plays. At last, he dreamed that he was to see God on Mount Sinai, but was afraid to meet him. The impression made by this dream was, doubtless, much strengthened by the exclamation of a gentlewoman to whom he told it, "*George, this is a call from* God."—Thenceforward he grew more serious: but yet, hypocrisy crept into every action; and, as he once affected to look rakish, so now, he strove to look more grave than he really was. Nevertheless, in the midst of all these strivings between flesh and spirit, he was seized with an unaccountable but deep impression, that he should speedily become a preacher.

At the age of eighteen, by the assistance of some kind friends, he was entered, as a servitor, at Pembroke College, Oxford. And this event affords to Mr. Philip an opportunity of writing many bitter things, relative to the state of religion in the university at that period; which, as our object is not controversy, we deem it best to pass over with transient notice. It is, however, worthy of remark that the Wesleys and their associates fare but little better in his hands than the men of "robes and forms."—"For any relief," he says, "which the consciences of the Wesleyans seem to have obtained from the death of the Son of God, and the free salvation proclaimed in virtue of it, the Gospel might have been altogether untrue, or unknown. So grossly ignorant were the whole band at one time. They were *monks* in almost every thing but the name." Whitefield, however, being then in a state of spiritual immaturity, felt his heart yearn towards the Methodists. He soon became acquainted with Charles Wesley, who put into his hands a book entitled "The Life of God in the Soul of Man." And if, says his biographer, he had been left to the guidance of that book, his foot might soon have stood upon the Rock of ages. But, unhappily, Whitefield was not left to follow his own convictions. Charles Wesley, as Mr. Philip assures us, being *ignorant of* God's *righteousness, and going about to establish his own righteousness,* interfered with the young convert, and inoculated him with the *virus* of legality and quietism. His introduction to this school proved well nigh fatal to his life and reason. It drove him to a course of the most savage austerities. He wore woollen gloves, a patched gown, and dirty shoes. In imitation of Jesus Christ, who was carried into the haunts of wild beasts during his temptation, he passed several hours of a stormy night in Christ Church Walk, sometimes kneeling, sometimes flat on his face. The severity of his fasts was perfectly appalling. Except on Saturdays and Sundays, he took nothing but coarse bread and sage-tea without sugar; and he walked out in the cold until part of one of his hands became quite black. And, in these practices he persisted, till he was scarcely able to creep up stairs. In the meanwhile, his principal study was Castanza's "Spiritual Combat;" and, as it would appear, with Satan himself for its interpreter! When Castanza said *talk but little*, Satan said *talk not at all*. When Castanza advised waiting upon God, Satan told him he must leave all forms, and utterly abstain from lifting up his voice in prayer. His tutor concluded that he must be really mad: but nevertheless, was the only person about him who treated him with real benignity and wisdom.—Charles Wesley sent him to Thomas a Kempis. John Wesley referred him to the sovereign balm of quietism. His tutor lent him books, gave him money, furnished him with a physician, and behaved to him, in all respects, like a father.

But the hour of deliverance was now at hand. The remembrance of his sins began to assail him so furiously, that it drove him from Castanza and A Kempis direct to the Gospel and the throne of grace. While thus engaged in searching the Scriptures, with the aid of Bishop Hall's Contemplations, he discovered the true grounds of a sinner's hope and justification.—The testimony of God concerning his Son, became *power unto salvation*. He immediately felt delivered from his burden. The spirit of heaviness was taken from him. Such was his joy, that he could not avoid singing psalms, wherever he might be. The days of his mourning were ended; and the Day-star arose in his heart. And thus was Whitefield rescued, as his biographer phrases it, "from the malignant snares of the devil:" in other words, from the Methodism of the Wesleyans, "whose virtues," he tells us, "at that time ranked no higher than the same virtues in Mahommedans and Hindoos; and amounted to no more at Oxford, than they would at Mecca or Benares." "If," continues Mr. Philip, "the same number of Wahabees had been about Whitefield, inculcating their simplified Islamism, who would have ascribed to them, or to it, any usefulness? Both would have been arraigned, as diverting him from the Gospel of Christ: nor would the sincerity of the Wahabees, or the self-denying character of their habits, have shielded either from severe reprehension."

Leaving the Wesleyans and Mr. Philip to settle with each other, touching this rather unceremonious denunciation, we proceed with the narrative. Being now thoroughly enlightened as to the necessity of being justified in the sight of God by faith only, he, in a short time, began to read to some poor people twice or thrice a week—to attend little religious societies—and to visit one or two sick persons every day.—He was, further, strengthened to give a public testimony of his repentance, as to the abomination of his theatrical propensities. For, hearing that the strollers were come into the town, (he was then at Gloucester,) he was stirred up to an assault upon their craft; which he conducted in the form of a series of attacks in the newspaper. The thunder which he used was Law's Treatise on the "Absolute Unlawfulness of Stage Entertainments;" which the printer consented to launch forth, in separate and successive explosions, for six weeks together. By this time his friends became clamorous for his ordination. Whitefield, however, was vehemently reluctant. With strong crying and tears, he frequently prayed, "Lord, I am a youth of uncircumcised lips. Lord, send me not into thy vineyard yet." But, at length, after much internal conflict, and some external difficulties, he resolved no longer to fight against God; and on the 20th June, 1736, he was ordained at Gloucester, by Bishop Benson, being then in the twenty-second year of his age. And thus it was, that this wandering star, which was destined to fix the gaze of European and Transatlantic Christendom, for a long series of years, was seen to issue forth from the serene and peaceful sanctuary of the Anglican Church. It appears, however, that Whitefield did not, afterwards, look back with much complacency upon this commencement of his ministry. "It is not generally known," says Mr. Philip, "that, although he never lost sight of his ordination vows, his views of Episcopal ordination underwent such a change, that he declared to Ralph Erskine, of his own accord, *I knew no other way, then; but I would not have it that way again for a thousand worlds.*" From which we may collect that, if Whitefield kept his ordination vows in mind, he did so with much the same feeling that a man remembers a promise which he is resolved *not* to fulfil. His canonical engagements were a yoke which he was unable to endure; but, from which it was impossible for him forcibly to withdraw his neck, without a certain uncomfortable sense of excoriation.

No sooner was Whitefield in orders, than his passion for a locomotive and missionary course of enterprise was irresistibly called forth, by a cry for help from the other side of the Atlantic. Letters were received, about that time, from the Wesleys, then in Georgia. Their description of the moral condition of the American colonies awakened a fire within his bones, which would not suffer him to rest. He had various opportunities of clerical occupation. But, the moment the voice from Georgia reached his ears, to borrow the language of Mr. Philip, "Oxford had no magnet, Hampshire no charms, the metropolis no fascination for the young evangelist." That Whitefield did not go forth as an intruder upon the sphere of the Wesleys, appears pretty clearly from the following extract of a letter of John Wesley: "Only Mr. Delamotte is with me, until God shall stir up the hearts of his servants to come over and help us. What if thou art the man, Mr. Whitefield? Do you ask me what you shall have? Food to eat, and raiment to put on; a house to lay your head in, such as your Lord had not; and a crown of glory that fadeth not away." A more intelligible invitation than this, it would be difficult to imagine: and "the heart of Whitefield leaped within him, and, as it were, echoed to the call." In vain did his aged mother weep. In vain did his officious friends talk of the "pretty preferment" he might have, if he would stay at home. He was fortified in his resolution by his own prayers; and, moreover, by the opinion of the bishop, who expressed his entire confidence that God would enable him to do much good *abroad*.

It was now that the prodigious powers of Whitefield as a preacher began to manifest themselves. His farewell sermons at Gloucester and Bristol operated with a sort of electrical force. Churches were filled on weekdays as they used to be on Sundays: and, on Sundays, they were so thronged, that numbers were compelled to retire for want of room.—"The word was sharper than a two-edged sword. The doctrine of the *new birth* made its way, like lightning, into the consciences of the hearers." In fact, let the peculiar doctrine have been what it might, there was, in these addresses, an intensity of spirit, an affectionate urgency of appeal, which must have wrought, at that time, with much of the influence of novelty; and, when combined with Whitefield's transcendent powers of utterance and delivery, were of themselves, sufficient to account for much of the tumultuous agitation which ensued. It was seldom, for instance, in these days, that congregations were seized upon, and drawn upwards, by words like these: "Come, come, my guilty brethren. I beseech you, for your immortal souls' sake, for Christ's sake, come to Christ. Methinks I could speak till midnight unto you. I am full of love towards you.—Would you have me go, and tell my Master that you will not come, and that I have spent my strength in vain? I cannot bear to carry such a message to him! I would not, indeed I would not, be a swift witness against you, at the great day of account. But, if you will refuse these gracious invitations, I must do it!" This was a tremendous, and yet a most heart-moving strain, to issue from the lips of one who was, himself, but dust and ashes,—from one, too, who as yet was but a mere youth. The people must have imagined, for the moment, that they saw before them a heavenly messenger of wrath, or love, who felt secure as to his own doom, and was solicitous only for theirs.

Previously to his embarkation, Whitefield passed some time in London. His ministry there began at the Tower. He "fulmined o'er the arsenal." And God, he says, was pleased to give him favor amongst its inhabitants. Religious friends, from various "parts of the town, attended the word; and several young men, on the Lord's day, under serious impressions, came to converse with him on the new birth." At this time, however, Whitefield does not appear to have contemplated London as a principal sphere of exertion. On the contrary, as Mr. Philip expresses it, the metropolis then was to him merely the way to America. He sought no engagements and volunteered no services. But his fame had travelled before him. He was beset by solicitations to preach, especially when religious or charitable funds stood in need of reinforcement; and the moral effect, as usual, was prodigious; and, what perhaps was equally gratifying to stewards and trustees, the collections were wholly unprecedented.—But popularity soon brought opposition in its train. A report was spread that the Bishop of London intended to silence him on a complaint of the clergy. What the Bishop might have done had Whitefield, at that time, commenced his career of what Mr. Philip calls his "splendid irregularities," it would be utterly useless to conjecture. As it was, when it was understood that Georgia was to be the scene of his missionary labors, his lordship made no objection to that destination of himself, and gave him "a satisfactory answer;" upon which he took his leave. During the interval before his departure, in spite of all resistance, he found abundance of pulpits open to him; and "at length," he tells us, "having preached in a good part of the London churches, collected £1000 for the charity schools, and got £300 for the poor in Georgia, I left London on December 28th, 1737, in the twenty-third year of my age; and went, in the strength of God, as a poor pilgrim on board the Whitaker."

(*To be continued.*)

WHAT IS REQUIRED OF CHRISTIANS.

It will be required, in the first place of every Christian, that he has given entire credit to the word and will of God contained in the holy Scriptures; because these Scriptures have been confirmed and established by undoubted miracles, and have been received in all the Christian world.

And because these Scriptures were written by the direction of the Spirit of God, and cannot be understood or received but by the assistance of that Spirit by which they were written, it is our duty, and it will be required of us, that we have prayed to God for a true understanding of the same.

The first and great design of these Scriptures being to establish us in the true faith, "without which it is impossible to please God," it will be required of us that we have received the truths contained in them with the simplicity of children, that is with submission, without questioning the wisdom of God in giving them, his authority, or his goodness, however hard they appear to be to our reason or understanding.

Especially it will be required of us, that having plainly seen the wisdom, the power, the justice, and the goodness of God, manifested in these Scriptures, we shall severely answer for it, if we behave not ourselves accordingly; that is, if we do not fear to offend this great and just God; if we do not live as in his sight; if we do not depend upon his word, his truth and promises, and fear his threatenings; if we do not honor his holy name, and serve him faithfully all our days; we shall be plainly without excuse, and shall dearly pay for it.

And then, forasmuch as these holy Scriptures assure us, that there is no salvation for any man living, (every one having sinned, and come short of the glory of God) unless his peace be made with God by Jesus Christ, it will be required of every Christian, that he lay hold of and close with this mercy, as he hopes to escape the wrath of God; that is that he endeavor (according to the capacity which God has given) that he endeavor to understand the manner and the conditions of our redemption by Jesus Christ. For example: That the Son of God took our nature upon him, that he might in our nature suffer what we ought to suffer;—"that God laid on him the iniquities of us all;" and that he hath obtained everlasting redemption for all them that obey him.

It will therefore be required of every soul of us, that we endeavor to obey his laws, and follow his example; that is, to do what we believe Jesus Christ would have us to do; and what we believe he himself would have done, were he in our place and circumstances.

Particularly it will be required of us, that we set before our eyes his sufferings, his humility, his patience, his charity, his submission to the will of God, and endeavor to imitate them; that we give entire credit to all that God hath made known to us by his Son, and especially this important truth; that we must all appear before his judgment-seat; by whose righteous sentence, "they that have done good shall go into everlasting life, and they that have done evil," and have not repented them of the evil they have done, "shall go into everlasting misery." It will, I say, be required, that we live like people who profess to believe all this, and that we be careful of our thoughts, words, and actions, which must then be judged.

And forasmuch as in baptism we are dedicated to the Holy Ghost, that he may sanctify our nature, enlighten our understandings, and give us a power to do what God has commanded us; it will be required of us, that we have not grieved that Holy Spirit, nor driven him from us by our evil deeds, or by continuing in any known sin.

And this Holy Spirit having made known to us, "That God added to his church daily," that is, from time to time, "such as should be saved," it will be required of every man, as he hopes to be saved, that by a righteous baptism, he be a member of Christ's Holy Catholic Church, in order to be a partaker of all its blessed privileges.

And it being to the governors and pastors of this church, that Jesus Christ has made this sure promise, "Lo! I am with you always, even unto the end of the world;" that is to direct them, and bless whom they bless in his name; it will be strictly required of every member of this society, that he attend to the word preached by them, highly value their prayers and blessing, and submit to the authority of Jesus Christ in his ministers.

Every Christian who professes to believe the Communion of saints, it will be required of him, that he has had a concern, a fellow-feeling, for all Christians; such as there should be amongst the members of the same body; that he has communicated his talents, whether of wisdom, or riches, or power to others, in order to make the whole body of Christ as happy as may be.

And forasmuch as Jesus Christ commanded, "that repentance and remission of sins should be preached in his name;" that is repentance on man's part, and remission of sins on the part of God, every Christian will sadly suffer for it, if this goodness of God has not led him to repentance,—has not put him upon begging of God the grace of repentance, even that repentance to which God has promised mercy and pardon.

There is not a Christian so ignorant, who does not believe and confess this truth, "That the hour is coming, in which all that are in the graves shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." John v. 28. And will any Christian flatter himself that this hour will not make a prodigious difference betwixt good and bad livers?

Is there a Christian so ignorant or unlearned as not to know, that now is the time in which we are to choose where, and what we are to be to all eternity? And will it not be required of every Christian who knows this, that he did not set his heart upon a world which he was so soon to leave; and that he has laid up his treasure in heaven, where he did hope to live for ever?

These, good Christians, are all truths which we could not have known, had not God revealed them unto us; but now we do know them, you see plainly how much depends upon our living as becomes people to whom such things are revealed; that is, that we obey the laws which God has given us to walk by, and that we do not do what he has forbidden, upon pain of his everlasting displeasure.

But how shall we know this? say the ignorant and unlearned;—sure much will not be required of us, to whom so little knowledge, so few talents, are given!

Why now, the most unlearned Christian, who flatters himself with these hopes, that little will be required of him, will be condemned of his own conscience, (as well by his great Judge) when he sees that the duties which he is commanded, and the things forbidden him, are in themselves necessary, reasonable, and easily known; and, (what is our great happiness and comfort) when he knows that we shall have all necessary assistance for asking, and that a sincere endeavor of doing what God has commanded will be accepted instead of a perfect obedience.

Will it not then, do we think, be required of every Christian, That he make the law of God the rule of his life;—that he love and fear God above all things; depend upon his providence; worship him with reverence; never take his name in vain; that he abhor all manner of oaths, except when called upon before a magistrate, and then to speak the truth, as he hopes the Lord, who knows it, will hold him guiltless.

Does not every Christian know, and will it not be required of him that he has conscientiously observed the Lord's day, to keep it holy,—by laying aside all business or pleasures which may divert the mind from serving God; by going to the place of public worship, where God is acknowledged, honored, and prayed to.

Are not children taught from their very infancy, and will it not be required of them, that they have honored their parents? And do they not know the meaning of this: That they are to obey them in all lawful things;—that they are not to grieve them, by any stubborn or evil course of life;—and that they are to assist them, if ever they should stand in need of their help?

And do not all parents know their duty? And they will severely answer for it, if they have not brought up their children in the fear of God;—if they have not taken care to have them instructed;—if they have not set them a good example;—if they have not corrected them when they have done amiss;—and if they have not constantly prayed for them.

Will the meanest subject have it say, that he did not know that it was his duty to obey, and that disobedience and rebellion were grievous sins, for which he was to answer?

Need any servant be told, that he has a master in heaven, to whom he will, one day, be accountable for his fidelity to his earthly master? that if he has been an eye servant, that if he has wasted his master's goods or suffered others to do so, that it will be required at his hands?

And the same Lord and Judge of the world will require it of the master, that he hath been just and kind to, and careful of his servants, there being with God no respect of persons.

Bishop Wilson.

THE TRUE ESTIMATE OF THE PRESENT LIFE.

What is the estimate which we should form of human life? It is a state in which sorrow is mingled with joy; in which, though 'man is born to trouble,' and his days are 'few and evil,' he is still cheered by many enjoyments.

This state of mingled joy and sorrow is best suited to the character and destiny of man, and proves the wisdom and goodness of that Almighty Being, whose providence has ordained it. We are designed, by our gracious Maker, not merely to pass a few short years in this transitory life, but to enter on the perfection of our nature, in an immortal existence. Difficulties, cares, and sorrows, are placed along the path of life, to remind us that the world is not our home; not our final, nor perfect state of being; to prevent us from fixing our affections on the fascinating pleasures which here attract us; and to prompt us to direct our desires, our prayers, and our exertions, to the attainment of that state, where all our powers will be perfected, and all our joys consummated for ever. This glorious and eternal existence is to be the reward only of faith, of piety, and of virtue, which have been improved and established by discipline and trial. This, then, is the gracious design of the cares and sorrows that assail us. They tend to purify our nature; to make us humble, holy, and submissive to the will of our heavenly Father; to strengthen our faith, our patience, and our virtue; and thus to make us 'meet for the inheritance of the saints in light.' Still, the beneficent Being who made us did not make us to be miserable, even in that world which he has assigned us as a probation for our final home. Joys are to be found in it, sufficiently numerous and exalted to cheer our spirits in this dark and imperfect pilgrimage, and to fill our hearts with gratitude to that Almighty Being, who, in our passage through this state of trial to the glories of his presence, 'opens his hand,' and satisfies us with good.

What then are the lessons which this estimate of human life should teach us?

We should learn to enjoy its innocent pleasures with moderation, lest they disqualify us for the perfect joys of our future existence; and with submission, knowing how uncertain the tenure is by which we hold them. We should learn to bear its sorrows with patience and resignation; knowing that they are designe pto improve our nature, and to prepare us for future bliss. And, above all, the view of the mixture of good and evil, of pleasure and pain, in this life, should excite us to secure a title to that perfect and glorious existence, for which our present state is a probation. This is the dictate of true wisdom. He who devotes himself supremely to enjoyments incapable of affording him full felicity, as uncertain as they are unsatisfying, and, when carried to excess, criminal and degrading; who, compelled to encounter the trials and sorrows of the world, does not direct his desires and affections to that state of blessedness from which all sorrow is excluded; who lives in a world which he must soon leave, (strange that he should ever forget this!) as if he were never to leave it, and destined for an immortal existence, neglects to make this existence the object of his thoughts, of his solicitude, of his supreme exertions—acts a part as absurd as it is criminal. He does not, he cannot gain the world, and he loses his own soul.

Let us act, brethren, worthy of the dignity of our nature, and of our final destiny. Placed in a state of trial and discipline, for an existence that never ends; and furnished with the grace and mercy of our God and Saviour, to guide and defend us through the changes and sorrows that surround us, while we thankfully and with pious moderation, enjoy the blessings which our heavenly Father and Benefactor vouchsafes to us, let it be our supreme care to secure those pleasures which only are without alloy, and that bliss which only never fades. And regarding this uncertain and imperfect world as only a pilgrimage to a better, let 'our hearts surely there be fixed, where true joys are to be found.' And do thou, 'O God, without whom nothing is strong, nothing is holy, increase and multiply upon us thy grace and mercy, that thou being our Ruler and Guide, we may so pass through things temporal, that we lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake our Lord.'—*Bishop Hobart.*

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Further information may also be obtained at the Protestant Episcopal Press, 142 Fulton st. of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev. the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. a28

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting.

It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.

Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.

Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.

The item of board includes washing, and no extra charge is made but for books and stationary.

The whole amount of a pupil's annual expense is about $130.

There are two sessions, of 22 weeks each. The one begins in May, and the other in October.

For any further particulars, apply to any of the following referees:

Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M. D., Rev. Edwin F. Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.

*** Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

BOARDING SCHOOL, New Haven.—Miss Angelica Gilbert and Miss Mary E. Edwards respectfully inform the public, that they continue their school in the city of New Haven, assisted by several ladies who have also taught a number of years, and by masters in French and drawing; which with the opportunity to those sufficiently advanced, of attending the Lectures of Professor Silliman and of Professor Olmsted, comprehends all the usual departments of female education.

Their house is sufficiently large to accommodate well about thirty boarders, a small number being generally preferred by parents.

The year is divided into three terms, that of the summer commences on the 1st of May, those of the winter the 1st of October, and the 7th January.

Reference may be given to parents and guardians of present and former scholars, and to the Rev. Dr. Croswell of this city, or to the Rev. Dr. Hawks, and Alderman Woodhull in New York.

A card of the expense will be sent, on request, by mail. April 21 6w

PRIVATE EPISCOPAL INSTITUTE.

THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms*, instead of *one only* as at first proposed.

The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vactaion in August as heretofore proposed.

The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.

W. F. WALKER,
a10tf Principal Episcopal Institute.

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church.'

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar street, New York. April 17, 6m

CHRISTOLOGY, of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin; translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale at 142 Fulton-street. s30tf

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.

The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a porion of the public patronage. The school is limited to twelve boarders only.

The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.

Reference may be made to the Rt. Rev. B. T. Onderdonk, D. D., the Rev. Jon. M. Wainwright, D. D., and the Rev. M. Eastburn, D. D., New York; the Rt. Rev. H. U. Onderdonk, D. D. Philadelphia; the Rev. R. S. Mason, D. D., President of Newark College, Del and the Rev. Wm. E. Wyatt, D, D., Baltimore, Md.

March 20, 1838. 3m

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

YONKERS FEMALE SEMINARY.—The extensive and commodious building lately erected expressly for a Female Seminary, on the bank of the Hudson a quarter of a mile north of the village of Yonkers, West chester county, N. Y., will be opened for the reception of pupils on the first of May next, under the charge of Mr and Mrs. Bleecker, of Sing Sing. Its healthy situation commanding prospect, and easy access from the city, (being only 18 miles distant,) recommend this location to public patronage.

During the season of navigation, two steamboats run daily to and from New York, by which parents may leave the city in the morning, spend eight hours with their children, and return the same afternoon.

Application for the admission of pupils may be made to the subscriber, at Sing Sing; the Rev. A. H. Crosby and Lemuel Wells, Esq., Yonkers; or the Rev. Dr. Berrian, New York.

Terms—$200 per annum, payable quarterly in advance, including tuition, washing and mending. Boarders to furnish their own cot, bed and bedding, or these articles will be furnished at a trifling charge for use. No deduction for day absence during the term, except sickness of the pupil prevents attendance. No pupil received for less than one term, consisting of two quarters, or twenty-two weeks.

Extra Charges—Latin and Greek, $5 per quarter; French, $8; Drawing and Painting, $6; Music, $12; Vocal Music, $5. George W. Bleecker, Principal.

March 17. 8t

EPISCOPAL INSTITUTE, TROY.—The first term of the second year of this Institution will commence, on Tuesday, May 1st. There are a few vacancies in the number of pupils, for which application may be made to the Principal at the Institution, or to J. W. Mitchell, Esq. 63 1-2 Cedar street, W. F. WALKER, *Principal.*

Troy, April 24, 1838. ap28 3t.

TO CLERGYMEN AND OTHERS.—A gentleman Principal of a Family Boarding School for Boys, intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.

The furniture, books, &c. at present used in the institution, will be sold cheap, and the house may be bough. low, or hired at a very moderate rent

For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.

March 12. tf

TO STUDENTS OF HEBREW.—This day is published Imrai Shaipher, a Hebrew Vocabulary containing a complete list of the Hebrew and Chaldee roots which occur in the Bible; together with their significations in English—designed to lessen the difficulty which students encounter in searching for the roots of defective verbs, &c., by H. Henry.

Published by M. Jackson, 39 Mott street, and for sale by the Protestant Episcopal Press, 142 Fulton street.—Price one Dollar and twenty-five cents.

April 4 tf

DIALOGUES AT WOODVALE.—Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of hildren, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

NEW YORK PROTESTANT EPISCOPAL PRESS,

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Bibles, Prayer-books, Devotional and Miscellaneous Works, published and for sale by the Press.

Bibles, 8vo and royal 18mo, all bindings,—To taments, muslin—Bibles and Prayer-books, 4to, for the desk, 8vo, 12mo,* 18mo, (most common size,) 32mo, (pocket size,) all bindings—Devotional Sonnets, all bindings—New Psalms and Hymns, 8vo, 12mo royal 18mo, all bindings—Works of Bishop Ravenscroft, two vols. 8vo, boards—Tracts—Communicant's Companion (pocket edition,) all bindings—Life of Bishop Heber, two vols. 8vo—Parish Library, vols. 1 to 13, boards and calf—Bishop Sumner's Help to Domestic Instruction and Devotion—Lectures on St. Matthew and St. Mark, boards and half-calf—Lectures on St. Luke, do.—Bishop Bloomfield's Manual of Family Prayers, various bindings Weller Tracts; vol. i. containing No. 1 to 5, vol. ii. containing No. 6 to 8—Sacra Priva a, by Bishop Wilson, various bindings—McEllen Tracts: 1, The McEllen Family; 2, the Baptism; 3, Family in Eternity; 4, The Meeting of the Travellers; all bound in one volume—History of a Pocket Prayer-book—A Farmer's account of his Conversion—Early and Professional Years of Hobart, in 2 vols, 12 mo, bound in muslin: by Rev. John McVickar, D. D., Professor in Columbia College—as well as a choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository.

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* Adopted at the last general Convention as the standard book.

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